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Methodist Woman

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the Methodist Woman

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The Methodist Church

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A SPECIAL ISSUE

This month the pages of our magazine bring word of what your Advance dollars have done and will do in furthering the work of the Department of Work in Home Fields, the Department of Christian Social Relations and Local Church Activities, and the Department of Missionary Personnel.

On page 17 you will find great cause for rejoicing.

Some months ago it was Miss Bettie S. Brittingham, who thought of making this a special issue.

ASK YOURSELF

1. What are some examples of "interest on investment"?

2. What is being attempted by a number of our institutions that most housekeepers cannot do today?

3. What additional course of instruction is greatly needed in some of our schools?

4. An island in the United States where cockney English is spoken. Name? Location?

5. Where was a new rural center for Negroes recently dedicated?

6. "Let's stay one thousand years." Said by whom? Where?

7. Locate our Woman's Division family of thirty-two children

8. How many persons were hospitalized in our country this past year?

9. "Everything but something." Explain.

10. In what terms is the whole world thinking? Explain.

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Interest on Christian Investment

By MRS. FRANK G. BROOKS

To seek for the reproduction of the attitudes and the ideals of Jesus in the life of the community; to create a social structure motivated both by humanitarian philosophy and by Christian ethics; to make our nation Christian in deed as well as in name: these are aims which Methodist women cherish.

These aims are "principles" in the sense of being foundations upon which the Woman's Society of Christian Service builds its Missionary and Christian Social Relations program; they are also "principal" in the sense of being capital from which interest may be drawn.

Interest on Investment! To give ten summer days in a Bible school to a Navajo boy who has been, during his short life, little more than a shepherd dog; to take a Navajo girl from a filthy hogan, large enough for two, but inhabitated by eleven, and make her into a gracious, Christian young woman: *that is interest on investment.* To produce Christian homemakers out of children who come from broken homes; to teach racial understanding as young folk study and play and worship with those of other races: *that is interest on investment.* To give medical care to children and adults for whom no one else would care; to give Negro young women an opportunity to develop their talents in music and their abilities in other fields: *that is interest on investment.*

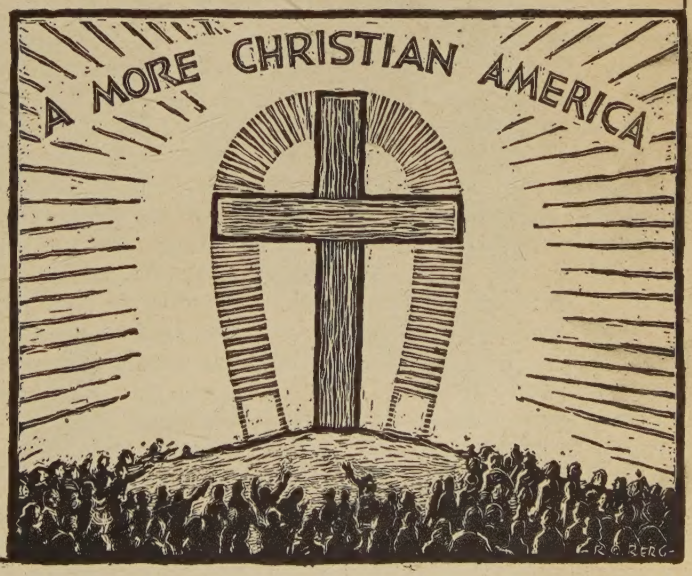
As Methodist women we do not question the investment that Jesus made at Calvary. He invested his all! And that supreme investment draws all mankind to him: all mankind —the Jew, the Negro, the Indian, the Oriental in our midst! All people hover around the cross; all people are attracted by the magnetic drawing power of his life.

The United States of America presents the most crucial opportunity to pay the interest on Christian investment. At a time when religion, ethics, and morality are being repudiated in other parts of the world, Methodist women must seek to raise spiritual and moral values in these United States. They must reach out into the less favored communities: into rural areas to bring health and recreation and Christian living; into urban areas to teach the laws of health and of social and economic justice; into our own frontiers—Alaska, Puerto Rico, Hawaii—to carry the Christian message to groups of people eager to hear it and to whom few messengers have gone.

Wisdom, courage, and vision are needed in this task of determining and shaping the kind of country our children and our grandchildren are to have. Government social agencies contribute by improving physical conditions, state education has an exceedingly important role to play, but something more is needed in helping folk attain the better life that is the heritage of all mankind. The one thing needful can be realized only as brother ministers to brother after the pattern of the Master.

This is the challenge of missions! This is the task of the Church! To carry on its teaching, its healing, its social work in the spirit of Christ, actively presenting his way of life; to lift Christ up that he may draw all men unto him: this is and will continue to be our commission.

The Magnet



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Advance for Work in Home Fields

By MRS. A. C. JOHNSON

SINCE those early years, when Methodist women of great courage and far vision asked to share in making possible the promise of "abundant life" for all of God's children, the organizations for the womanhood of our church have been recognizing and responding to that need. They have been active in establishing and maintaining schools, hospitals, homes, settlements, and many other types of work among the dependent peoples in the United States, and those on our own doorstep—Puerto Rico, Alaska, Hawaii, and the Dominican Republic.

The urgency that challenged the women of those long-ago days has not lessened with the passing of the years. Today, as perhaps in no other generation, the fields of need and opportunity are truly "white unto harvest." There are the large groups of foreign-born ancestry in the over-populated areas of our great cities. The acute housing shortage everywhere vitally affects the spiritual values of our national life. The lack of adequate health programs in urban and rural areas is appalling. The crucial educational, economic, social, and moral problems threaten the standards and the very structure of our American life.

All of these, with the need for more extensive and intensive missionary effort in the quality and depth of work done in all phases of life should challenge us anew—to unite *all* Methodist women in Christian living and service—to develop the spiritual life—to promote study which *shall* result in *action*—to enlist women, youth, and children in Christian fellowship—and to secure *funds* for the support of work in the local church, in the homeland, and overseas.

Our women always have been pioneers in missionary work, pushing on to new frontiers. This great homeland, to which a confused and changing world is looking for the answer to her many problems and for spiritual leadership and guidance, presents a most challenging frontier. How are we to give this leadership and guidance unless we go forward in an adventurous spirit curing the ills and applying the solution to the many sore spots in our own American communities? The enormous job of Christianizing all aspects of our society is the frontier for missionary women in this day of unprecedented crisis and unparalleled need. Is it possible to give to others that which we ourselves do not possess?

The achievement of the Advance goals will mean that the Department of Work in Home Fields will be able to strengthen the work in its three hundred projects financially, and in missionary personnel. It will be able to respond to the challenge and the unmet needs of new tasks that have been virtually laid at our door.

We must strengthen our work as a number of our institutions are trying to operate on prewar budgets, except for negligible increases in a few instances. (How many housekeepers are able to do that in these days of continuing high costs?) Far too many projects are facing large deficits, curtailment of activities, or possible closing.

Do we realize that many of our workers are not yet receiving the minimum salary of $75 a month? There is no organization or profession that requires higher standards and qualifications of its workers than the Woman's Division of Christian Service. And yet, on these very small salaries we expect them to take their places in the communities to which they are appointed, to set the example of better living for those with whom they are associated, and to meet the standards befitting such a profession. We think too often of our deaconesses, home missionaries, and other workers as people without family or home responsibilities, who, because they are single, can live more cheaply than those who maintain homes. But such is not the case. A large percentage of them have financial obligations to family or dependent loved ones. We pay tribute to the great host of personnel in our work who continue to carry on against such odds at a real personal sacrifice, and especially to those who manage to keep their bills paid on present budgets. We should like to know their secret.

Do you know that we are having a constant struggle to keep up standards in our educational institutions because of limited facilities and low salaries for teachers? We have not opened a single new project in this field since our union. In fact, we have closed some. There is the ever increasing need and unmatched opportunity to influence in the Christian faith, the youth of the peoples of our land, including the descendants of the first Americans—the Indian, and the newest immigrants who are coming to our shores in large numbers.

Do you know what Advance in giving will mean to our community centers and settlement houses? It will make possible repairs and improvements too long neglected, and more adequate buildings to keep pace with our present needs. It will help strengthen our program in these changing times. New centers should be opened in sections where multitudes, confused and insecure, could perchance be changed into self-respecting, neighborly communities. It will mean more adequate and better paid staffs along with new, well-trained workers in strategic areas where there are no buildings.

Are we aware of the need for Advance in medical work in our home fields? For more adequate and better-trained hospital staffs? For funds with which to meet the high cost of food, supplies, and better salaries? For better equipped training schools for nurses so as to meet the standard requirements, as well as additional Christian training schools? For increase in funds for building programs that have been held back several years which are now insufficient to carry out the original plans because of the rise in cost of labor and material? For opportunities to enter new and needy areas with this ministry of healing? Is the reply to be "too little too late" to this challenge and responsibility that will help provide more adequate health facilities for the large number of people whom we could be serving in this capacity?

Increased giving will mean also meeting some of the urgent needs in the field of social welfare. These include workers in industrial areas where new housing projects have been developed and the church has not yet gone into the community. It means co-operation with agencies already at work seeking homes and jobs for displaced persons. It means new Friendship Homes for Negro girls and young women who seek employment or education in our large cities and need the protection of such a home. It means more Esther Halls where girls coming to work in cities for the first time may find a Christian home at minimum cost. It means changes and expansion in some of our children's homes in order to meet the requirements of child welfare agencies, as well as additional homes where the Woman's Division has had urgent requests for such care. It means expansion of our rest homes for retired deaconesses and missionaries—those who have served so nobly and faithfully. As they come to the sunset of life, they deserve the best we can offer them.

Perhaps no other phase of American life presents a greater challenge to the church than that of our rural population, which is changing constantly. Able leadership should be developed. The church must become more effective in the service it renders the people in these areas. We need increased support so that more rural workers may be sent into communities where there are inadequate health facilities, public schools, churches, and recreational opportunities. We must provide proper equipment in order to increase the effectiveness of their work. We need new buildings for community centers, well equipped playgrounds and leadership training centers, new homes for our workers, and extended repairs on a number of buildings already in use. One conference Woman's Society of Christian Service requested ten rural workers but they were not available. Additional funds are needed so that we may increase our contributions to the work we are doing co-operatively through interdenominational agencies, especially in the fields of the migrant people and the American Indian.

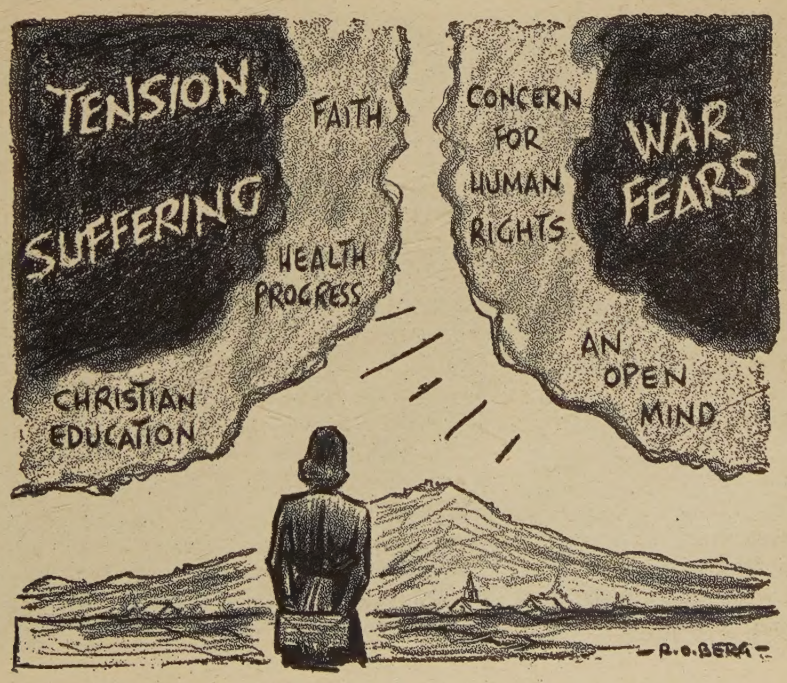
There is necessity not only for a living wage for the present, but for the future security of our workers. In our Advance is a sizeable sum for pensions. This is something for which we are responsible and should not fail to provide.

It is urgent that we do better the things we are already doing. It is also urgent that we respond to the opportunities which new requests are presenting.

These are only a part of the total picture showing what the Advance can mean to our work in Home Fields. The Executive Secretaries will tell you of specific needs in their respective bureaus. We must not falter nor longer wait. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

THE ASSEMBLY
Woman's Society of Christian Service
Cleveland, Ohio
April 18-22, 1950

There Are Wide Silver Linings



"Lest I Hinder"

By MURIEL DAY

THE employment secretary looked up at the tall Negro girl before her desk. "Can you take shorthand?" she asked. The girl replied in the negative. "Do you know how to type?" Again the answer was a tremulous "no." "That is unfortunate," said the secretary; "we have such a fine position open for a girl trained in business." "I wanted a business course, but my school did not have it in the curriculum. They have home economics and everything else a high-school should have, except commercial subjects. What shall I do next?"

This is the plea of many of our students and graduates of two of our Negro schools where commercial courses are much needed—at Boylan-Haven School, Jacksonville, Florida, and at Browning Home, Camden, South Carolina. Another school, Vashti School at Thomasville, Georgia, is also urging that business courses be included in the curriculum. Up to the present, we have not been able to add these commercial courses, for typewriters, space, and additional faculty members would be needed. However, for each of the above schools an amount has been included in the Advance program to enable it to set up such a course.

Curriculum

Curriculum enrichment—that is one emphasis of the Advance—lest we hinder the *vocational training* of our students. At Eliza Dee Hall —our freshmen and sophomore dormitory on the campus of Samuel Huston College, Austin, Texas—we are responsible not only for the residence hall, but also for the home economics department. Here the food and clothing laboratories have recently been completely remodeled and refurnished with the most up-to-date equipment. (At this point perhaps a word for the Bavinco Company of Buffalo, New York, is not out of place, for they installed the equipment, the first of its kind in any school in Texas.)

Accreditation

But we cannot stand still. The home economics department greatly needs a practice house and a nursery school. Not to strengthen this department is to stand in the way of the rating of the college. The Advance calls for this. "Lest We Hinder."

Opportunity

Additional opportunity for primary education is included in the Advance program through a *Shepherd Summer School,* which was held at the Navajo Mission School this past summer, made possible through Advance funds. In the following story of Bisti, Mr. Bass reveals the situations which make the *Shepherd Summer School* one of the most thrilling and fascinating—as well as one of the most needed—projects of our Advance.

"Samuel Antonio is five. He wants to go to school. One day the school children at Bisti, with Mrs. Davis, their teacher, started for a walk. They noticed a little boy sitting on a small knoll about one hundred yards from the school. He was dressed in only a denim shirt and overalls though the late November weather was quite cold. There he sat playing. A broken fountain pen and an old coffee-pot handle with a string attached were his toys. He looked wistfully at the happy group approaching. When asked what he wanted, he said that his older brother, Bobby, who is one of the school children at Bisti, was such a naughty boy that he had come to take his place.

"Sammie Antonio is five. He wants to go to school. Perhaps he will have his wish. It may be that he will be one of the privileged few this fall. But for every little boy like Sammie that we can take, we shall have to turn away a dozen. There are 18,000 Navajo children of school age who are not in school. There are no school facilities for them.

"I wish you could have been with me the other day when I visited Bisti. It would have thrilled you as it did me to see the children who a year ago were shy, backward, sad-faced waifs now reading and singing in English and happily playing together. Not only are they receiving an education but many for the first time are sleeping in a bed and getting nourishment, a well-balanced diet, and proper medical attention. The seed of Christian truth is being sown in young lives."

Not to help meet this need for an education under Christian auspices is to "hinder the Gospel of Christ."

"On our doorstep" in Puerto Rico are hundreds, yes, thousands of children in the poorer sections which contrast so vividly with the beautiful areas in town and city. The spread of Protestant Christianity on the island has been largely the result of one local congregation sending a missionary to outlying unchurched districts and establishing a Sunday school, out of which a church has grown. Thus the church at Barrio Obrero in San Juan has held a Sunday school in a rented building in the "slum" called "Buenos Aires." We saw this building which might almost be called a shack, where on some Sundays over one hundred children meet in a room about fifteen by thirty feet. Today Barrio Obrero is urgently asking us to open a day school in this section. They even have a teacher, a girl who is a member of their church, who is willing to lead the children there. We should supply the funds.

Expansion

Included in the Advance for the Bureau of Educational Institutions are five such day schools in Puerto Rico. They will cost $1,000 apiece, for equipment and salary. Let us not hinder the gospel in this island which is awakening to Christianity. Nearly thirty per cent of the Puerto Rican population has become Protestant in the past fifty years. *Shall we hinder this progress?*

The Advance includes new buildings—which can be erected only if we have large increases, for the ex-

pense of building is still high. At Allen High School for Negro girls, Asheville, North Carolina, we have a dormitory which has been in use about half a century. It hardly can stand the strain and stress of continued daily use much longer.

The Allen student who wrote the following, while not having in mind a new building, gives us a glimpse of her vision for the school which means so much to her:

An "Imaginator" Speaks of Allen

Are you an imaginator,
Who often pictures things in mind;
Of unseen and lofty beauties,
Of flower gardens with lilies fair,
Of wild flowers blue and pink and red,
Of the silk blue sky that surrounds our heads,
Of the little fish house in the deep, deep sea,
Of an unseen friend whom you long to see?

I am an imaginator,
Who often pictures things in mind;
But when I picture dear old Allen,
I picture a place of people kind;
Of open doors to meet and care,
Of girls who are obedient, modest, and fair;
Of the smiling faces and laughs and cheer,
A crowd of girls from far and near,
Of a tall, straight building and a campus of trees,
Of the cool mid-springtime that welcomes the breeze.

Now if you have never seen it,
Or imagined its particular place;
Just think of a pleasant school for girls,
That teaches the Christian way.

—*Connie Vance*

Personnel

The word "personnel" may have a formidable sound until it means to us those devoted individuals who are teaching the essentials of learning—whether it be academic work or those niceties of life so erroneously classified as "extra-curricular." We met recently with the staff of one of our schools to discuss the Advance. It happens that the majority of teachers are employed workers, not deaconesses or missionaries, and therefore not eligible for a pension under the Woman's Division. Some are men. They were looking forward to the time when they would have to retire. We were glad to be able to tell them that *if* the Advance were successful, it was our judgment that the item for pension should be given priority. It is hoped that we may join the Pension Plan for Lay Workers under the Board of Pensions of The Methodist Church. *We must not hinder "Peace of Mind" for our workers!*

Salaries

Much has been said and written in the secular as well as in the religious press about salaries for teachers. In 1941, some of the salaries in our schools were only $40 a month for ten months, in addition to maintenance. Gradually, these have been increased as the income of the Division has increased. However, there are still some institutions where the minimum of $75 a month, plus living, is not given. To remedy this situation and to meet educational standards, we have included in the Advance several thousands of dollars for increased salaries. *"Lest We Hinder the Advance of the Gospel."*

High Standards

The underlying purpose of the Bureau of Educational Institutions is *quality*—quality in its educational program, in its religious leadership, and in its Christian home training. To meet these standards of quality requires certain physical resources, strong faculties, and eternal vigilance.

Lest *I* Hinder

In one of Dr. Fosdick's books he tells of a teacher who, in explaining the various inventions of recent years, asked the class, "What is there in the world today which was not here fifty years ago?" One hand went up. When called upon, the boy replied, "Me."

The Advance means that *I shall not hinder the Gospel of Christ.*

Happy girls of Eliza Dee Hall, Austin, Texas

Letters in Every Mail

By MABEL GARRETT WAGNER

LETTERS! Letters! Letters! Even the tiny ones write. With infinite faith in Homer Toberman Settlement's ability to give happiness — even to influencing Santa Claus, a three-year-old pleads:

"Dear Santa Claus:

"Please bring me a dolly that will not break. I am nearly three years old. I like to play at club very much and I am a good little girl. I'll take good care of the dolly, Santa Claus.

"Thank you,

"Mary Yorotovich."

But the many letters from our Woman's Society officers or workers pleading for help are not so easy to answer as, for instance, this one:

"Last night I had supper in the kindergarten room of the —— House. It was a good supper, but I was thoroughly ashamed of the conditions under which our deaconess and the Cuban women have to work. . . . . There is no stove in the building. Large kettles of rice had to be heated in —— House and hauled back to where the supper was being served.

"Of course you know what the toilet facilities are—out in the back yard. It is a bad example for Methodists to show to a city that is trying to improve conditions of that sort. . . . . Are we forever to be shamed by our procrastination?" An amount is included in the Advance program for needed improvements to be added to the small amount now in hand.

Buildings Spill Over

In the crowded ghetto of a metropolitan city, the neighborhood inhabited by a different racial group each decade has deteriorated. Our Community Center still serves the neighbors. But our building is also getting older and older each year.

Children and mothers jammed into city flats with a few other million! Hot pavements and dark, "smelly," rickety hallways make one long breathlessly for grass, trees, and fresh air.

"Mother, the next time we come to camp let's stay one thousand years," a child sighed when leaving Aldersgate Camp in Little Rock, Arkansas. There is a lake and acres of trees and hills. Buildings? Yes and no. Being an old turkey farm, the brooders have emerged into kitchen, dining room, and other rooms. In this mild, sunny climate, the camp could be used practically all year—could be, if there were adequate buildings.

Only Tiny Cottages For Neighborhood Centers

"This is Bethlehem Center."

"Not this tiny, unpainted spot—three rooms and a yard?" we whispered in amazement. Amazed, because each morning gathered thirty-five or more kindergarten children. A well-baby clinic was held each week, Scout meetings were a regular feature, besides a parents' group—even more which did not come to mind in this flash.

"Not this?" Again we asked in a daze.

"Yes—this is it. You can see why we need a new building!"

Essentially, this is the picture in several cities from the Atlantic to the Southwest.

Plans for a new Bethlehem Center voted to be built in Spartanburg, South Carolina, called for a gymnasium. Cost estimates indicated "too little money" or "too much building." By omitting the gymnasium the center could be built within the money available.

The neighors arose: "We have no large auditorium in the whole Negro section, no gymnasium for our boys, no place for dinners, concerts, lectures, and plays. We must have a gymnasium—auditorium."

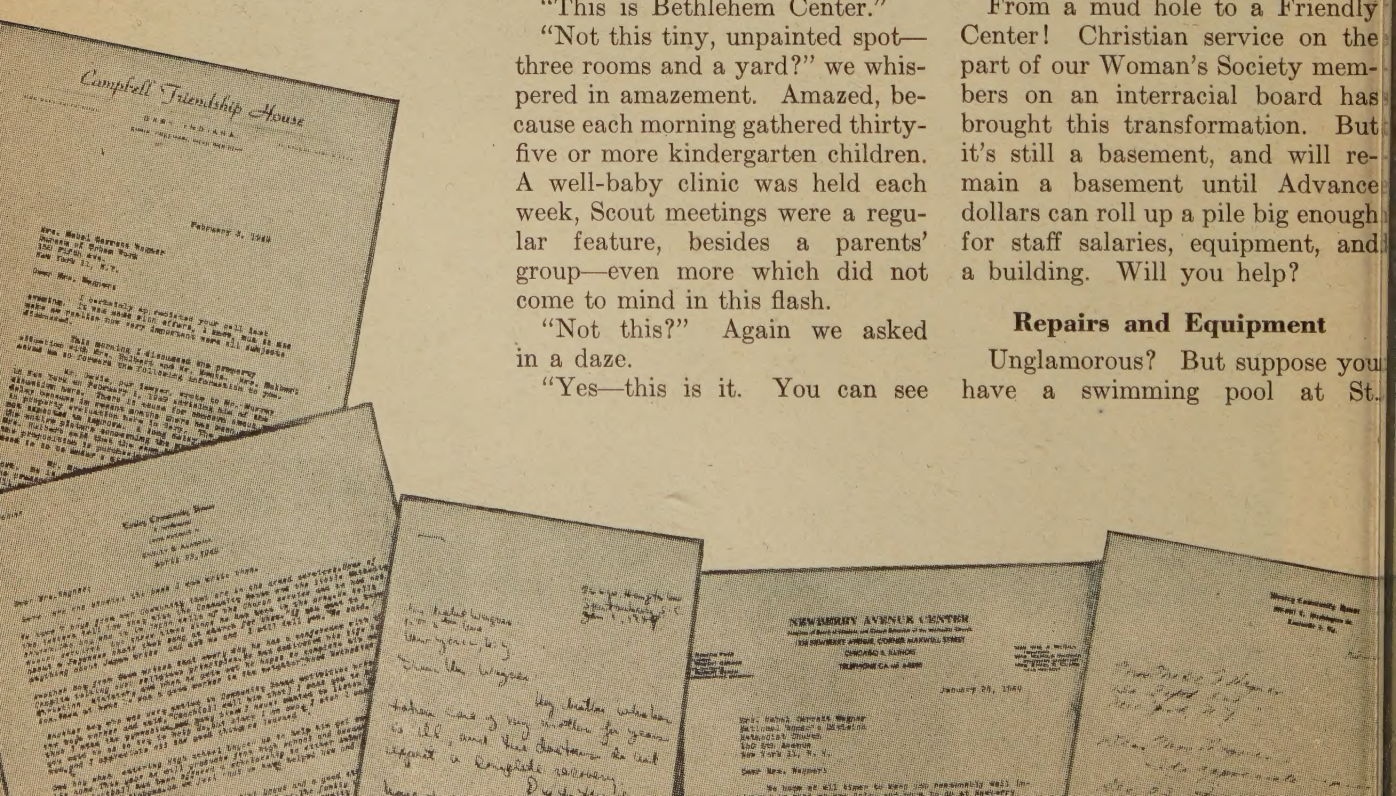
For years the program has been conducted in a small house. The committee was convinced of the need of a gymnasium. But money still was not available. This is only one illustration of such instances as Atlanta, Richmond, and others where buildings are being delayed because sufficient money is not available. Your Advance dollars will help tiny cottages turn into attractive, well-equipped buildings.

"A mud hole! Really that's all this basement was until we began," the leaders tell us in Oklahoma City.

From a mud hole to a Friendly Center! Christian service on the part of our Woman's Society members on an interracial board has brought this transformation. But it's still a basement, and will remain a basement until Advance dollars can roll up a pile big enough for staff salaries, equipment, and a building. Will you help?

Repairs and Equipment

Unglamorous? But suppose you have a swimming pool at St.



Mark's in New Orleans that "won't work"? That's more than "unglamorous" to the hot, tired boys and girls longing for a dip—it's sickening. (Over $1,000 was needed for the above recently. In the next four years many other buildings will need important repairs.)

Thousands Tramp the Steps

"Over 100,000 were in our groups last year." Is it any wonder the paint wears off, the plumbing needs repair, the furniture sags, the floors are weak? More money must come from somewhere in order to safeguard our people whom we serve and the buildings and property we own.

Our Workers

Remember that always our leaders are consecrated Christians—guiding, teaching, and influencing others to high living. This Christian influence permeates everyday contacts in crafts or games as indicated in the following letter from Ensley Community House:

"Dear Coach:

"Coach, I want you to know that I miss the gymnasium. Many times I never wanted to listen to what you said to us to try to help us, but since I am away, I wish I was there now. And I appreciate all the good things we learned."

But this coach, a part-time student, is leaving. So other boys will not have this association with a Christian coach. A boy's worker in another center has returned to the pastorate. Too often our salaries are not adequate for a man with a family, who would like to render full-time Christian service. And so another is leaving for a social-work job with remuneration which will enable him to raise and educate a family. Can our Advance dollars correct this lag in providing adequate salaries and a pension for employed lay workers? We hope so.

A deaconess from one of our settlement houses writes:

"Dear Mrs. Wagner:

"We have seven boys from our community that are still in the armed services. Some of the letters tell how they miss the Community House and the little Methodist church. One boy who is in Japan tells of the church service, which he has missed only three times since he has been in the Army. 'If you want to know anything about Japan write and ask me. I will tell you,' he wrote.

"Another boy from Guam writes that every day he has a conference with the chaplain, talking over religious principles. He has dedicated his life to the Christian ministry."

Letters! Each mail brings such requests as:

"Send us a girls' worker!"

"We need a good kindergartner!"

"We'll have to close our boys' work if a leader is not found."

"Our mothers have petitioned us for a youth leader. They said the youngsters were getting into trouble because they had no place to go." *$1,500 needed for salary.*

"Guess we'll have to close our nursery, unless you can send us a worker and salary." *$1,500 needed.*

"Why can't we have $50 a month increase for ——? I thought we approved more adequate salaries." *$600 more a year is needed for this.*

"We cannot keep Mr. and Mrs. —— at the camp unless we can increase $25 a month at least. How can a family live on what we now pay? It is not Christian!" *$300 more a year needed.*

A Young Deaconess Writes Her Friends

"Dear Friends of Mine:

"In June, 1948, I spent a few days in New York getting commissioned as a deaconess, and was appointed to Bethlehem Center, Augusta, Georgia.

"Bethlehem Center is located in the heart of a Negro residential area. I never cease to be amazed as I walk down any of the streets around the Center and see the number of children who are tumbling out of the houses to play—too many in the street. (These to whom I refer now are those of 1½ to 5 years of age.) The Center kindergarten has space for only a fraction of the children who need this service. The staff member in charge of the kindergarten amuses me by her willingness to include 'just one more.' She feels that none of them should be turned away and therefore taxes her facilities almost to the 'bursting out' point. . . . .

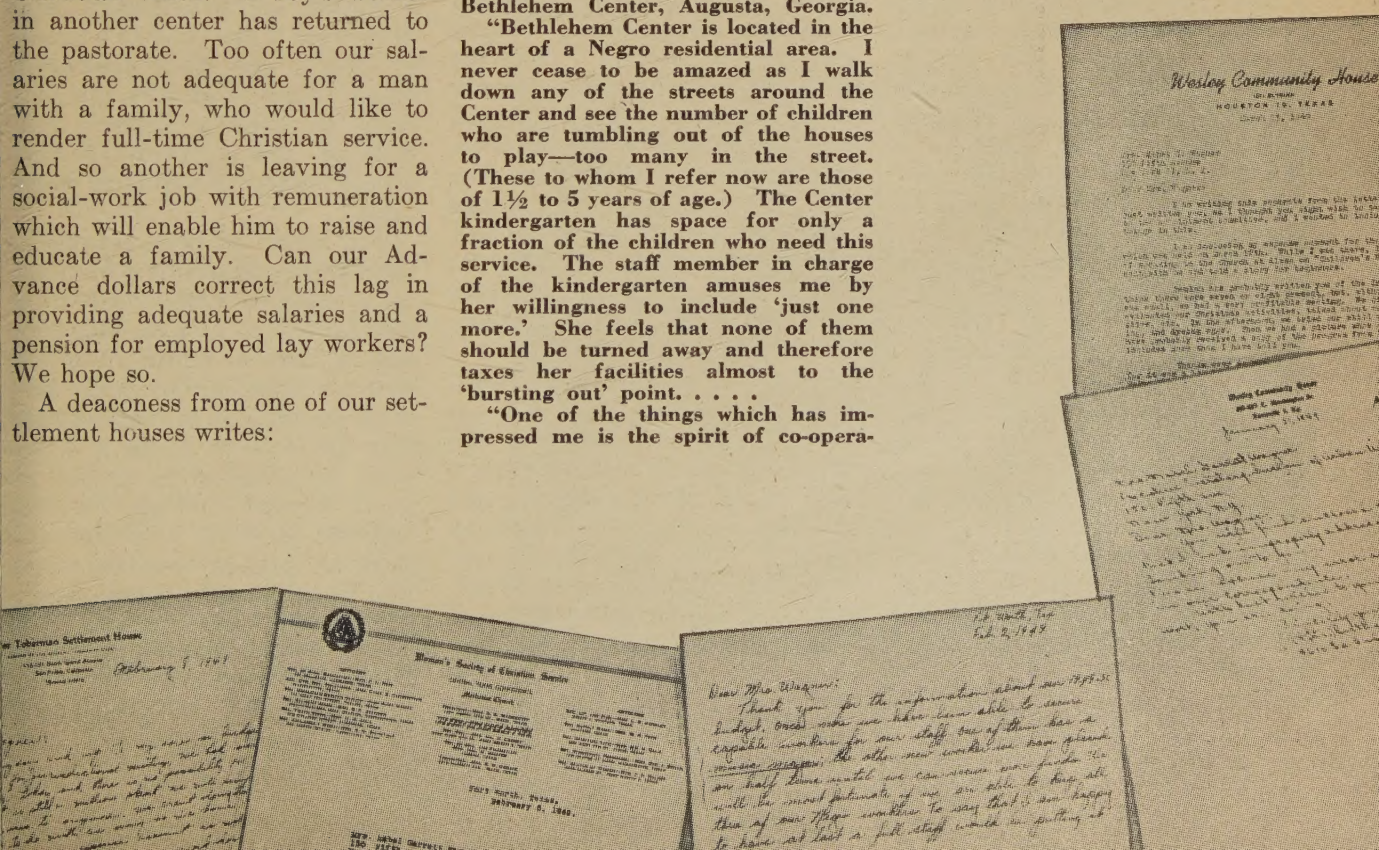
"One of the things which has impressed me is the spirit of co-operation in the churches of Augusta—both white and Negro. White women come to tell stories to the children or teach sewing to Negro women. Negro women come to prepare and serve a snack to the Golden Age group. Women from both groups serve together on the advisory board. At the annual Good Will Christmas program, groups from many churches and schools of both groups participate in a beautiful program of Christmas music. All of these things are on the positive side of good race relations; there's plenty on the other side. All of us need to grow in ability to take positive stands against injustice and wrongs and prejudices. . . . .

"It's lots of fun, and I must add, challenging.

"Love,

"Pat."

Placing workers in strategic areas where there is no building has long been a hope. Puerto Ricans are pouring into New York and other coastal cities. There is an influx of Mexicans and Negroes in certain areas. Small mill towns are crowded with people lacking services. If the Advance reaches its goal, we hope to be able to send specially trained and skilled workers, as pioneers to help established communities serve the above minority groups. In some places buildings may be needed. Our hope is that the Advance will truly meet the needs of all God's children at home and abroad in the world today.



Communities Can Change

By MARJORIE MINKLER

Boats steer for the steeple of The Methodist Church

THERE is no other place in the state of Virginia like Tangier Island. It is out in the middle of Chesapeake Bay, and an hour and a half to two hours is required to reach it from the mainland. It was settled before the Revolution. The Methodist Church there was founded by old Joshua Thomas, whose life has been well written in a book called *The Parson of the Islands*. He is an ancestor of John Charles Thomas. The British camped on Tangier during the war of 1812. Old Brother Thomas warned them against going on to Washington, and told the commanding officer that he would be killed if he went there. He was! The people are all of English stock, and they speak as broad a cockney as you would find on the streets of London. Some Elizabethan expressions exist.

The town resembles an English fishing village of two hundred years ago. The inhabited part of the island is about one mile long and one-quarter to one-half a mile wide. There are about 1,200 persons on this part of the island. The houses are crowded close together and they are crowded also on the inside. Often a child who marries brings in the new wife or husband. Whole families live in one room in some instances. Sanitation is poor.

There are no roads since the island is too small for motorized travel. Islanders use two-wheeled carts which they push; some use small wagons to carry groceries. Many have bicycles. The town owns a tractor for heavy hauling.

The streets, which are paved, are about six feet wide. Every home on the island is within walking distance of every other home. Daily except Sunday there is a boat to the mainland. Mail is carried in by boat. There is no animal larger than a goat. A cow has been brought in from time to time, but it is so difficult to have a cow bred that the people have given up and have milk sent over. Until ten years ago, the people of Tangier were terribly isolated. Then the Methodist preacher, who is always considered the most important man in town, had a telephone installed. They had quite a celebration. The preacher first called the bishop and then the governor. Within the past two years they have secured rural electrification on the island. There are a few radios and some folks take newspapers.

For years The Methodist Church, which has between six and seven hundred members, has been the only church on the island. Recently, however, one of the sects has come in and has secured about forty members. The Methodist Church is the largest building on the island, and is well kept because the islanders are proud of it. It is the first thing to be seen as the boat approaches the island, and the boats all steer for the church steeple. During the past year, as a World War II memorial, a loud speaker has been installed, and for half an hour each evening hymns are played.

The people take their religion seriously and through the years have built up a moral code, which today would be considered narrow. This code has been passed from father to son for generations. The patriarch system exists to the extent that women are afraid to violate anything the men say. It is a man's church and is as liberal as the men allow it to be. You will find there one of the few remaining class meetings, which is in accordance with the ones organized by John Wesley. One of the very first Epworth Leagues was organized there, and the surviving charter members are still active. The organized work of the church is very primitive because the leaders have had so few opportunities to learn the newer methods. They retain the Puritanical custom of having a brother with a long stick stand in the rear of the children's classes. so that he can crack malefactors on the head. But they are most eager to learn to improve their methods, and co-operate enthusiastically with every training opportunity.

The school is poor because of the difficulty of getting good teachers to remain. People have a limited knowledge because they have such a narrow world. The men who are fishermen by trade have more contact with the outside world than the others. There is a real need for someone to gather the youth together and provide some activities for them. By actual count there are fifty-seven young people who would attend a youth class in

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The Mississippi Rural Center

By MRS. PAUL ARRINGTON

A MIXED audience of more than one thousand persons heard Bishop R. N. Brooks and Bishop Marvin A. Franklin dedicate the $100,000 Mississippi Rural Center in the Lampton Community near Columbia, February 28, 1949. This occasion marked the fruition of a dream—a dream of both Negro and white people who had planned and worked and prayed together under the direction of the Woman's Division of Christian Service for a rural community center that would bring a more abundant life to a vast Negro population.

For many miles in all directions from the crossroads church, school, and country store that make up the Lampton community, the population is predominantly Negro with not more than a score of white families in the whole area. In a survey made of the territory within reach of the center, it was found that over 700 families with approximately 6,000 persons could be reached through the services of such a community center. This is a stable community. It is estimated that 98 per cent of the families own their farms, varying from 100 to 200 acres. Others are tenants and sharecroppers. The center with the church and school will serve the area as the proverbial three-legged stool—each one indispensable with its particular responsibility but all three co-ordinating and co-operating to develop more adequately the community's greatest resource: its people.

The physical properties consist of an artesian well, which will serve not only the center but any of the community who desire it; an attractive five-room cottage to serve both as a model rural home and as the residence of the director and family; and the community center itself, which is a large white building of concrete blocks, with hardwood floors throughout. It has an auditorium-gymnasium equipped with stage, dressing rooms, and showers; clinic, nurse's office, secretary's office, general office, library, reading room, two club rooms, and a kitchen. A suburban bus and a movie projector with screen are part of the equipment.

Its purpose is to make more satisfying and complete the lives of this vast rural constituency through a program of health, education, recreation, group work, and religious instruction. Bishop Franklin, in his dedicatory address, summarized the purpose by saying that it was to produce complete personality, stating that "it should give every child and youth the best possible chance to satisfy his deep heart hunger and become a complete and integrated personality."

This community, no different perhaps from all other rural communities, has suffered from a lack of proper recreational opportunities. Recreation for all age groups is planned. Family nights are held; community sings are enjoyed; seasonal programs are given; classes in arts and crafts are organized. More than 3,000 persons have attended the basketball tournaments since the center's opening. Some had never seen a game before. Mothers, after watching their youngsters play, have felt the urge to test their athletic abilities in the same fashion. After removing their shoes, they are soon chasing the ball over the court in stocking feet. They return home happily discussing the experiences on the court with the family group. The game between the "fats" and "leans" always results in much fun together.

Youth and adult clubs such as Boy Scouts, Girl Scouts, Y-teens, Luxis Clubs, Art, Garden, Book, and Hobby Clubs are sponsored.

The Men's Club, composed of veterans, is already achieving recognition for its services. It was organized to help with the general maintenance of the building and community improvement. The club has its code for the members and for all who attend activities at the center. All members must be family men and each in good standing with his church. They enforce such rules as: no smoking allowed

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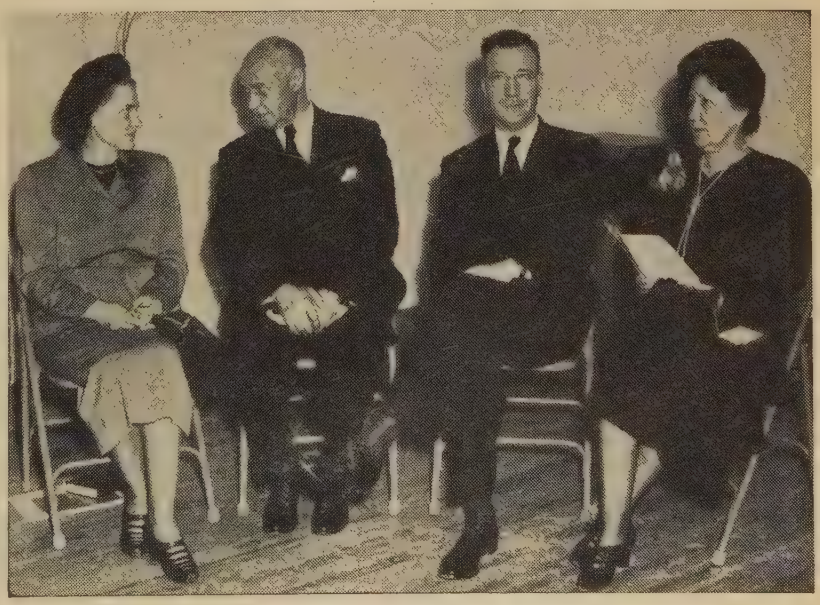
Miss Marjorie Minkler, Bishop Robert N. Brooks, Bishop Marvin A. Franklin, and Mrs. Paul Arrington at the dedication



Peek Home for Children

By CATHERINE E. FREY, *Superintendent*

As I drove to my field of service five years ago, it was with a strange feeling. This new work to which I was going was so challenging and yet almost frightening because of its newness to me. Nearing my destination in the rich prairie lands of northern Illinois, I realized that before long I would be a part of all this new country and, greater still, a part of a fine family which would help make for peace and security.

I shall never forget the group of boys and girls who were sitting on the stones and on the banks of the road at the end of the driveway as I arrived. At once my heart went out to the indescribable welcome that only children can give. Their warm greetings, their helpfulness and kindness shown that night, still radiate today as others come and go.

Yes, this is your own Peek Home for Children nestled among the trees—a catalpa and larch grove on the south side of the buildings, a drive lined with evergreen trees on the north and, in front, two of the most beautiful maple trees I ever have seen. In its rural setting, five miles from Polo and one hundred and fifteen miles west of Chicago, it is a beautiful spot in which you are caring for boys and girls who need a home. Perhaps their own homes have been broken by death, desertion, or divorce, and after investigation it is determined there is no place for them to live among their relatives. Here is a home into which they can be brought, loved, trained, and helped to grow into Christian young people. Even though we are an institution, we try to keep our home as close and warm and as near the life of a private home as a large family of our size will allow.

May I introduce you to our family of thirty-two children? As our living quarters are arranged now, there are two units of eight boys each: (1) younger boys two years to ten years of age; (2) older boys over ten years old until the time comes for them to be dismissed, which usually is eighteen years. The eight older boys sleep in two small dormitory rooms in the old farmhouse. The facilities in this house have become inadequate. Aside from cramped sleeping quarters, there is no place for the boys to carry on activities in which they are interested.

There is just one girls' unit of sixteen girls, two years of age through eighteen years. It is our hope and plan that when we have a new boys' building we can relieve our crowded boys' quarters and at the same time take care of more boys. Then, too, we hope to divide our one girls' unit into two units, corresponding to the boys' units, thus serving more dependent girls and relieving their crowded condition on the second floor of the main building.

By means of their rotating schedules our children cover different phases of work so they will be able to fit into home life and the life of the community in which later they must live. From the youngest to the oldest, they have their duties. The older boys iron their own play shirts, help in their dormitory, help with the chores and in gardens and fields when needed. They keep our nice lawns mowed. The older girls, in their turn, help in the kitchen and dining room, and on Saturday help the housekeeper. They also care for their own rooms, and those over ten years old do their own ironing. The younger boys and girls care for their beds and, in their turn, have their duties in their dormitory.

There may be quiet play in the small playrooms where they build blocks, play with little trucks, paper dolls, playhouse, and table games. Our indoor active play on days when we cannot go out, especially in winter, is very limited. It is our plan when we have a new boys' building to provide large indoor playrooms so that this real need may be met. The play space for the older boys and girls is also very limited. In our present setup there is no place for hobbies, woodwork, or crafts which they need so much in their development. We must have an adequate workshop.

Outdoors there is both free and supervised play. Our playground equipment is inadequate and we hope we shall be able to get more as time goes on. Children play ball, swing, run, jump rope, and do many things which help develop larger muscles and make for stronger bodies. Each one who chooses to do so has a garden row in which he plants a tomato plant and some other vegetable and flower seed. If the vegetables are harvested in their prime and brought to the kitchen, the child is paid.

Waiting for the school bus

These boys are proud of their 4-H calves

The children through fifth grade attend the rural school not far from home. They take part in all school activities. Grades six through eight ride to Polo Grade School on the high-school bus. They also take part in most of the grade-school activities. The high-school pupils attend Polo Community High School and are a part of the high-school life. Their town-school experience and their activities in 4-H work help in a social way. The girls' sewing and cooking take them to a larger County Achievement day, and this past year our oldest girl won a trip to the state fair with her dress. Our boys' calves won awards at the county 4-H agricultural fair.

The Polo Methodist Church is the church home for our family. The children are a part of the church-school classes and Methodist Youth Fellowship and join the confirmation class when old enough to become church members.

Our church experience is supplemented by our own informal family devotions in our living room each evening. On Sunday occasionally we have vesper services and our living room is then transformed into a place of worship. The value that a chapel room would have for us cannot be overemphasized. Our makeshift is doing a fair job but we need a special place set aside for the worship of God—a place that is not used for movies, parties, and everything else. Our chapel would not replace our church activities in Polo but supplement them.

On a farm, especially, mailtime is one of the high lights of the day. It brings messages from friends, birthday greetings, and gifts. To Peek Home, as to other institutions, it helps bring your supplies that mean so much to the family. It brings your joy and love in its packages at birthday and Christmas time. Mail time is a very important event at Peek.

It is a fine staff working together that helps make for a co-operative and secure family. Our housemothers take care of the physical needs, the little hurts, the disagreements, and all those many little things that any mother does in a family. Our laundress, with the help of our housekeeper, keeps our clothes spick and span. We have been told that Peek Home children are so clean and well dressed. It is not because expensive clothing has been purchased, but because of the care that has been given to the outgrown used clothing as well as the new clothing that your groups have sent to us.

Our housekeeper, besides helping the laundress, keeps our building shining and clean. The relief housemother gives other members of the staff a rest day each week.

Our farm manager, with his assistant, operates our farm. Corn, hay, and oats are raised for our cows and hogs. The farm helps provide vegetables, eggs, beef, pork, and chicken for our table. Our cook prepares the good meals and, during the season, cans and cans and cans.

Because of the importance of keeping up with the background and life of each child, we have a caseworker. She does the investigation for admission and dismissals and keeps a record of the children. She also acts as office secretary.

We are trying day by day to build in the life of our boys and girls the right conception of a home, so that when they make their own homes they may give to their little ones the things of which they were deprived. It is always a joy to have our boys and girls, young men and women, come back home to visit. When they do, there is great reminiscing. It is very gratifying, especially when they bring their little ones to show them where Mommy and Daddy lived. These are our Peek Home grandchildren.

Peek Home, in meeting the recommendations of the state of Illinois, is licensed as a children's home. We are working toward a placement license. Peek Home has been a little unique through the years in admitting families of children with the thought that they may grow up together.

Today the need for a Christian home for dependent boys and girls is greater than ever before. Applications for admission are coming constantly to our office. The only answer is, "We have no room." We are impressed with the fact that not only is it necessary for Peek to relieve its crowded conditions that already exist and provide adequate play, work, and worship facilities to develop boys and girls in the fourfold life; but it also should enlarge itself to help care for more of the dependent children that are needing such a home as ours.

* * *

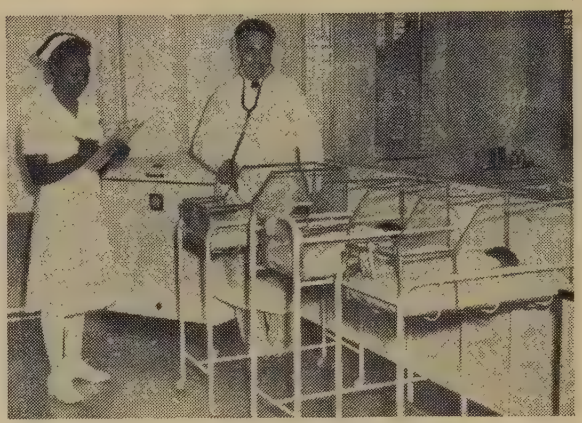
We are asking for $150,000 for a new building for Peek Home.

The above article was written at the request of Miss Miriam V. Ristine.

What the Advance Will Mean to the Medical Bureau

By MRS. ROBERT STEWART

More and better health service for all people everywhere is a prime concern in the public mind today. The problems of reaching the goals desired are many and complex, and progress will be proportionate to the sympathy and understanding of lay people as well as professional men and hospital administrators.



Nursery for premature births, Brewster Hospital, Jacksonville, Florida

Hospitals all over the country have been having a very trying time financially, which seems a contradictory statement when we read that more than 16,000,000 persons were hospitalized this past year. We have been accustomed to thinking that a full hospital meant ample revenue for hospital expenses but, as a matter of fact, the entire cost of the patient's care is rarely paid. Agencies sending patients to hospitals pay a per diem rate, which seldom includes all costs. Private patients with the best intentions in the world often find it impossible to meet the entire cost, and there are many who find it necessary to have hospital care with no means whatever to pay the expense. This situation frequently means that the more patients a hospital has, the greater the deficit, making hospitals real missionary projects.

We are not planning any great expansion of new projects in new locations in this Advance Program. We are anxious to improve the service we are able to give by bringing the hospitals we have up to the very highest medical standards. There are modern methods of treatment which reduce the stay of patients in hospitals, sending them out to resume their normal living in so much shorter time that it helps them economically as well as physically. These new methods require new equipment which is often very expensive. Added personnel is required to handle the equipment now deemed so necessary and important. In some instances, new buildings are essential in order to carry out these programs. It has been almost impossible for many years to make even the repairs that weather, use, and time have made necessary, so buildings are in bad condition. In other instances, treatment of certain diseases has changed so that the buildings, which have served through the years efficiently and well, are now outmoded entirely, and new construction is absolutely essential. One such instance is now being considered and it is hoped that the new plans will soon be put into effect.

In order to improve service, we must improve the morale of workers. We cannot expect workers living in crowded quarters, with almost no recreational opportunities to be happy in their work. We have come to the place in our thinking that we realize how much mental well-being affects physical well-being. Therefore, one of the plans in this Advance of the bureau is to provide better living quarters for the fine groups employed in the bureau. A complete remodeling of one of the buildings will give space for all the workers to live under one roof, instead of being scattered in several inadequate buildings as they now are. This remodeling will include increased space for the activities of the center as well, and these added interests are greatly needed.

The crowded condition of some of our training schools for nurses is a thing for which we are being criticized by accredited agencies, and we expect to correct this situation by providing more living quarters for student nurses. We are constantly being urged to train more girls to overcome the serious shortage of nurses in active service, and so we must provide adequate classrooms and living quarters for these girls who are anxious to come to us. In some of our schools we have been obliged to refuse applications because of this situation. The purpose of the schools is to equip girls with scientific knowledge and technical skills needed in the care of the sick, and to provide spiritual comfort and help to those who are broken in mind and heart as well as in body. Nurse training is not easy for the young women who wish to enter this wonderful profession. It makes great demands on them, and we want to remove as many of its hardships as we can.

This, then, is what the Advance means to us: better care and treatment for patients; added facilities in order to care for more patients; sympathetic understanding of the problems of girls in training, of the workers whom we employ and the means to solve many of them; the opportunity to do more in the realm of preventive medicine and rehabilitation of crippled children or other handicapped patients; in short, the kind of Christian service an organization such as ours expects of all those connected with it.

Deaconesses Serve in His Name

By MARY LOU BARNWELL

ONE MORNING three-year-old Jerry came to the nursery at Wesley House bringing a bag of small tools which his parents had bought for him. As each boy and girl arrived that morning Jerry gleefully showed off his bag of treasures. Dyanne was impressed with the great variety of tools. She grabbed the collection and ran to the deaconess, exclaiming, "Look, Teacher, look! Jerry has everything but something."

"Everything but something!" That remark stuck in the mind of the deaconess. She thought of the "things" that had been provided for the children, yet "something" was lacking. She realized that the greatest lack in the lives of the people she served was a basic belief in a personal Saviour and a desire to build their standards in harmony with his. "Providing that something," she says, "is the purpose of the program that has been developed at Wesley House."

Another community house is known as "The House of Joy." In addition to the usual community center activities, the head resident, as a local preacher, conducts church services and provides a full ministry to the neighborhood. She writes, "My pastoral work has been a challenge and a source of inspiration. During the year our church membership has tripled—from six to eighteen. I have baptized seven babies, ten children and young people, and three adults from our community." "Something" very vital has been added to the lives of these "neighbors of ours."

From a college campus a deaconess writes of ways in which "something" has stimulated more than two hundred Methodist students participating in her program. She says, "Our real giving has been to the Methodist Student Fellowship Fund. We have paid $100 into that fund. In addition, we chose our Fellow College—the Theological Seminary in Germany—and have sent a year's subscription to *motive*, fifty copies of *Sing It Again*, and two large boxes of clothing to the students there. We also chose a Fellow American Project—the MacDonell French Mission in Houma, Louisiana. As an Easter gift we sent them ten copies of *The Methodist Hymnal*. More important than all the giving is the fact that the students are better informed and more interested in missions. *They are concerned.*"

One of the youngest deaconesses reveals her call and her concern in the following statement: "Called by God to definite service in the building of his Kingdom on earth, trained at Scarritt College for Christian Workers, and graduated in June, 1948, inspired by the example of those who live Christlike lives, filled with a desire to help create Christian social relations, motivated by a love for all mankind and an interest in the practical application of the brotherhood of man under the Fatherhood of God, I came to this appointment in September to serve a rural Negro community. During the year I have been able to see much of my intellectual acceptance of racial equality grow into a smoother blending of emotional and intellectual acceptance, so that I am able to feel myself a real part of the community in which I live. I hope to plan and execute a program which will be most meaningful to those who participate." She is concerned that both white and Negro groups find that "something" which will eliminate misunderstandings and really build a Christian community.

A public-school principal recently wrote a letter commending the deaconess work in her neighborhood. She said: "As principal of the Riverside Elementary School in the area served by the Wesley Community House, may I extend to you and your board the appreciation felt by our personnel toward Helen Reeves, deaconess, and her staff in the work they do? They are a wonderful influence toward better living in the community and are dependable leaders in the spiritual and social life of this area. The majority of our children avail themselves of the library and recreational facilities daily. This supplements and enriches their opportunity for better citizenship. Again my I say, 'Thank you,' for this service so graciously given."

(Continued on p. 23)

Deaconesses who have been in the employ of Bethesda Hospital and Bethesda Home for the Aged, Cincinnati, Ohio, for thirty-five years or more

Your Dollar IN THE RECRUITMENT AND TRAINING OF DEACONESSES

By ALICE MURDOCK

On June 15, 1949, twelve young women faced the altar of the Washington Square Methodist Church in New York City, and were commissioned as deaconesses. They went immediately to appointments, many of which had long been awaiting a trained and consecrated worker. Many other young women have made application to become deaconesses, and are yet in training. The great heritage of the Methodist deaconess movement seems to be receiving new vitality and growth. Your dollar has made it possible for many of these young women to hear about the needs of the field, and to receive the kind of training which will make them competent and effective workers. Surely no greater return on investment can be found anywhere!

The successful recruitment of deaconesses will depend greatly upon new and attractive literature; so part of your investment will be used to create helpful material which will be distributed in local churches, camps, institutes, or sent directly to persons who write for information.

If you could follow the life pattern of many of the new recruits, you would find that they received their first inspiration at some type of institute, school of missions, or youth camp. At these conferences, girls come in contact with vital Christian personalities who can help them find their way into service. Whenever your dollar helps to send a girl to such a conference, or helps to finance the entire conference, then your dollar has had a part in recruitment.

The requirements for deaconess service now include high educational, physical, and spiritual standards. A bachelor's degree is required with special training in religious education, social work, Bible, and related fields. The Woman's Society of Christian Service may take special pride in the two schools maintained for the purpose of training leaders for the church—National College and Scarritt College.

These schools are equipped to provide a valuable type of training which helps students to grow intellectually and spiritually, and to develop techniques that enable the worker to do a definite piece of work. These schools must constantly strive to maintain the highest possible educational standards, but they must also provide sound vocational training. To do this means continued expansion of libraries, faculty, and equipment. The dollars which go to support these fine schools are the means of transforming untrained, inexperienced girls into competent, skilled workers. The Woman's Division depends greatly upon these two schools to provide workers for all types of projects—community centers, schools, homes, day nurseries and kindergartens, rural areas and local churches. By sending your dollar to one of these schools, you have sent it into the very lives of people everywhere.

Deaconesses commissioned in New York, June 15, 1949

The Woman's Society of Christian Service scholarship and educational grant is more than a form of philanthropy—it is a demonstration of trust in the potentiality of individuals. It is given to girls who need help in securing training, with the understanding that upon completion of their training, they will then be available for service in the work of the Woman's Society. There has been a remarkable record among the young women who have been the recipients of educational grants. One girl wrote: "I cannot express all that my school has meant to me. Whatever service I can give in return is only a small repayment of the investment made by the Woman's Division of Christian Service."

One way of recruiting new workers is to send persons, specially designated for this task, into the schools, colleges, youth camps, and other areas. These workers are constantly speaking, counseling, receiving applications, screening applicants, and keeping in contact with thousands of young people.

Part of your dollar makes it possible to do this work. Thus, your dollars help to find potential workers by providing literature, by maintaining a department which gives its entire time to this work, by supporting colleges where workers are trained, and by providing educational grants to young people who need financial help. Your dollar seeks the best of our youth, and sends them forth to serve!

"Where Your Treasure Is....."

By HENRIETTA GIBSON

WHEN I sit down to write an article on Methodist women and their "treasure," my mind goes back to the year of unification and I trace with pride and gratitude how their giving has grown in these eight and a half years since the separate societies of women in the three uniting churches came together to form one woman's organization in the newly formed Methodist Church. In 1941, the first year the Woman's Division of Christian Service came into being, the members of the Woman's Societies of Christian Service gave for appropriations for the current program of the Woman's Division at home and abroad $2,830,948.14. By 1944 that giving for appropriations had grown to $3,612,538.18, which is more than the separate woman's organizations had contributed for appropriations for home and foreign missions before unification. At the end of the fiscal year, May 31, 1948, the amount given for appropriations had increased to $4,661,464.02.

At the General Conference of April, 1948, the Advance for Christ and His Church was set up with a detailed program outlined for The Methodist Church in general for the quadrennium 1948-1952. At the same time the members of the Woman's Division of Christian Service began to think in terms of an advance for their own Woman's Society members in addition to the important part those members would naturally play in their role as church members in the general church advance. We all know how that plan for an Advance Program of the Woman's Division grew and evolved from the joint thinking of many minds until after the Advance meeting in Columbus in October, 1948, we were ready to put the plan for our Advance program before our million and a half members.

As the fourth goal in that Advance we set an increase in giving of one-third for appropriations for the first year of the quadrennium which ended May 31, 1949. To some of us it seemed as if the impossible had been asked, but our members accepted it with their unfailing spirit of co-operation and consecration to their task. Later on, at the Annual Meeting of the Woman's Division in December, 1948, it was decided that an additional year should be given for the accomplishment of that fourth goal, so that we now have another twelve-month period to achieve that one-third increase, or until May 31, 1950.

Meanwhile the year ending May 31, 1949, has its own testimony to give. That testimony tells of faith unlimited, of hard, long hours of work, of generous sharing, of prayer unceasing, of love for human beings wherever they may be, near or far, of devotion, and of commitment to the belief that Jesus's way of life with its promise for mankind is the only way. Our members have given during the year ending May 31, 1949, $5,580,373.39 for the Woman's Division to appropriate for its current, continuing program, an increase of $918,909.37, or 19-71 per cent over the corresponding amount for the previous year. That is a testimony which tells with truth and love where our "treasure" is! Such a result for the fourth goal of the Advance of the Woman's Division the first year is truly a fulfillment of hope and faith.

But there is more than that $918,909.37 increase in giving to be considered. Since there is a disciplinary provision that no more can be appropriated for the year ahead than has actually been received the previous year and the Woman's Division each year has had a rising income, there is at the end of each year an excess of income over expenditure. Because of this wonderful 19.71 per cent increase as of May 31, 1949, the treasurer's report showed an excess income over expenditure of $1,316,259.49. At its executive meeting in June, 1949, from this excess of income over expenditure, the Woman's Division was able to distribute $1,000,000 for the departments of the Division to be a part of the funds

Faith Has Become the Substance

Our giving on appropriations for the first year of the Advance, June 1, 1948-May 31, 1949, is

$5,580,373.39

An increase of $918,909.37 over giving on appropriations for the previous year, and 19.71% increase.

Our hope for the first step toward the mark has been fulfilled. We are grateful that every member through deepened faith, prayer, and ever-widening love has made this result possible.

HENRIETTA GIBSON
Treasurer,
Woman's Division of Christian Service

they could use for approved, nonrecurring projects of the Advance Program.

These additional thousands then will forward the Advance in two ways. They enable the Woman's Division to appropriate an additional $918,909.37 for its current recurring program, the continuance of which costs double, triple, and in some countries many times the amount it used to cost, and which faces so many growing needs all over the world. And these needs must be met oftentimes with new ways of work and new concepts of the total task. These additional thousands, too, are enabling the Home and Foreign Departments to allocate funds for certain nonrecurring projects approved for and included within the program for Advance.

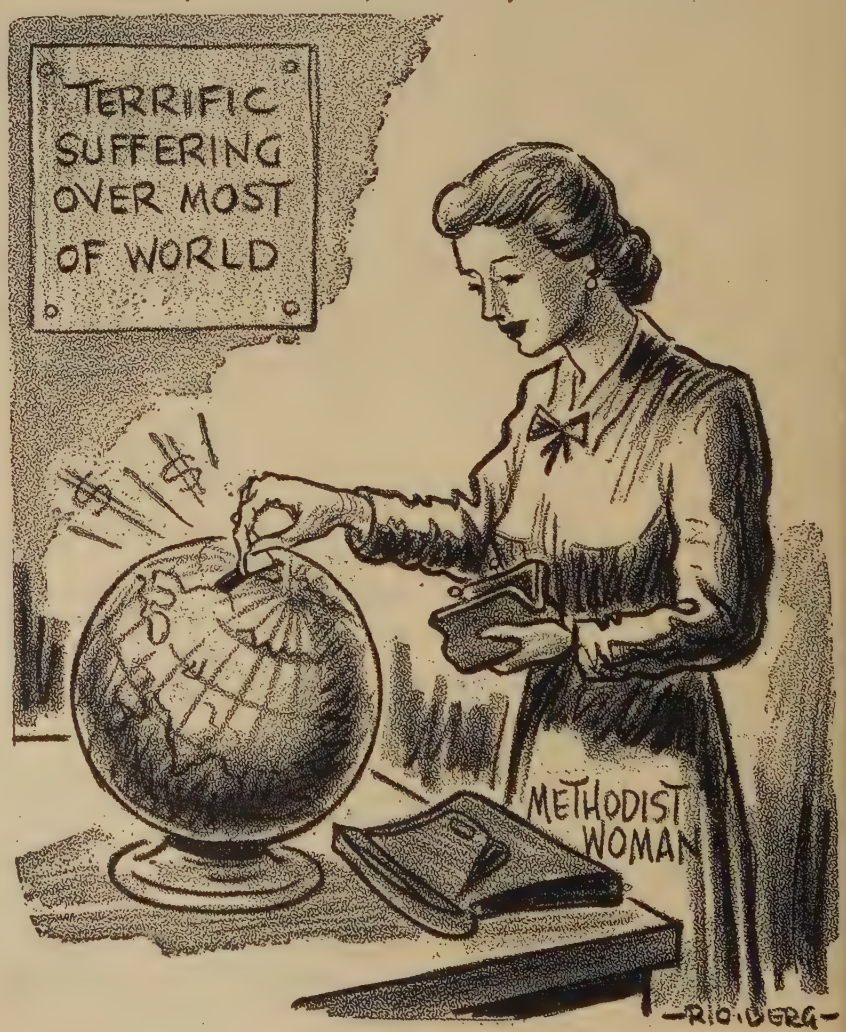
As this issue of THE METHODIST WOMAN goes to press, and by the time this article appears, many thousands of dollars, these first gifts available for the Advance Program, will have been speeded on their way. THE METHODIST WOMAN, as soon as possible, will publish the list of home and foreign projects which have been given priority, so all its readers may know what is being accomplished.

The important thing we want every member in every Woman's Society in every local church to realize is that the Advance Program is no longer just an idea or a plan written or printed on paper, but is a reality *now*, something which is happening at home and abroad *now*. What we tried so desperately hard to express in simple, convincing words at Columbus in October, 1948, has come into being. It has become a part of the lives of our members as they have shared what they have, and is now becoming a part of the lives of women in many lands as it carries to them the message of love and hope.

The Advance is a movement of the present, but it must be a movement of the *future* as well. We have only started. We are fond of saying that we are the largest group of organized church women in numbers. Let us continue to say it and be it in terms of giving of ourselves and what we have. We cannot succeed in reaching the fourth goal of the Advance Program without accomplishing the first goal of a much increased membership and the second goal of a studying, giving, building, and praying membership, and without the third goal of many additional missionaries, deaconesses, and other full-time Christian workers to take the message. The rest would be in vain. Each goal is related to and becomes a part of the other three. The Advance is one total. We cannot separate it into compartments any more than life itself can be so separated. As a total then it moves into the *future*, and that *future* is as full of hope and promise as the present. But that future depends on each one of us. With God's help we have it in our power, if we will, to bring to complete fulfillment these goals which we have set before us, even the fourth goal with its compelling demand that we give what we have, our lives and our possessions.

One of our J-3 missionaries writes: "We realize that we can be happy only in so far as we offer ourselves as channels through which God's gifts can flow—'to give and give, and give again, what God hath given thee.'" And again, "'Life is a matter of exchange. There is a price every man must pay for living his life. An individual chooses his way of life, and in turn he gives his life for and to it. Every person spends *himself* on some goal.' May God richly bless each of us by giving us higher and higher goals that are just beyond our growing reach."

"Where your treasure is, there will your heart be also"



"Advance in Human Rights"

By THELMA STEVENS

The Department of Christian Social Relations and Local Church Activities calls the women of every local church to a renewed commitment to make the church of Jesus Christ fulfill its mission in the world, and makes its recommendation for a seven-point program of *advance* this quadrennium related to *Human Rights—Our World Mission.* This seven-point program (found in the free leaflet, *Human Rights—Our World Mission,* available at Literature Headquarters) is an integral part of the total Advance of the Woman's Division with special emphasis on Goal 2—"building . . . . world Christian community," and is based on the guiding principle that *"All Action Is Local."*

The whole world is thinking in terms of human rights. This is evidenced by the demands of the millions for freedom from political domination in many lands, by the demand for economic and social freedom in other lands, and by the increased concern for religious freedom in this and other lands. The United Nations, representing fifty-eight member nations, indicated the direction in which we are moving, by the adoption of the International Declaration of Human Rights. The United States of America has recognized the direction in which we must speedily move if we are to be worthy of a democratic heritage and if we are to even partially practice the Christian principles we profess as Christians. Violations of human rights and freedoms stare us in the face daily all over the nation. Our job is twofold, namely, to learn to behave like Christians within our own nation, and to influence the larger world community through all the avenues that are open to us.

The above job is in part the responsibility of the Department of Christian Social Relations and Local Church Activities. "Advance" in the achievement of Human Rights calls for a more effective program of education and action in local societies and Guilds. This program depends for its major impetus on the kind of help the Woman's Division can give through its Department of Christian Social Relations and Local Church Activities. The following needs are imperative if we are to *advance* in this great area of urgent concern:

1. *More and better planned field itineration among local groups* for the specific purpose of giving help to local leaders working at the problems of community betterment, race relations, legislation, alcohol education, family needs such as housing, health and job security, civil rights, United Nations, and other vital issues. Such field work may be done by trained staff personnel, jurisdiction, conference, and district secretaries of Christian Social Relations and Local Church Activities, members of the Department, and other skilled leaders that may be available. This new and increased emphasis calls for additional budget for travel and staff personnel if a real impact is to be made on the life of the church.

2. *A series of carefully planned workshops on ways of work* to get a concrete social action program on vital issues under way. Such workshops should be held on the local or district level, and in this quadrennium may relate to such vital and timely issues as United Nations, civil rights, housing and health, or family life and youth protection. The effectiveness of such workshops and the extent to which they can be promoted will depend upon the increased funds made available for same.

3. *Greater emphasis in seminars of various types on a national level for making the Department's program more effective on the local level.* Plans should be geared more directly to ways of work through the local church and community.

Such seminars may be of a general nature, or they may be built around issues related to the United Nations, or to citizenship training in political action, or to any other major social issue that vitally concerns the local woman. Such an emphasis on political action, for example, indicates the timeliness and urgency of the need for regular information about what is happening in Washington. Additional funds are needed to continue the plan for such seminars.

4. *Leaflets, bulletins, programs, skits, and pamphlets, related to social issues geared with greater skill and effectiveness toward ways of work on the local level.* The need is so urgent at this point that a person with such skills should give full time to gathering resources and creating the necessary materials.

The major success of any program depends in a large measure upon the adaptability of its content to the needs and use of the group. The area of *social action* indicates a comparatively unexplored field for church women, and points up a need that is so far-reaching in its scope that it touches every phase of life. The Christian woman is called to *action,* but she is *also* equally obligated to act with *skill* and *understanding.*

The needs of the world challenge us to action. Effective action is based on understanding of the needs and how to meet them. Such skills and understanding come through education and special training processes. Funds are needed to make these resources available! A 33⅓ per cent increase in the budget of the Department of Christian Social Relations and Local Church Activities would go far toward doing some of the things outlined above. Let us remember that achievement of Human Rights for all people is our World Mission!

Advance— IN TRAINING, IN COOPERATION, AND IN HUMAN RELATIONS

By THELMA STEVENS, *Executive Secretary*

Now that September has come you will want to review your summer experiences and look again at your printed resources that were prepared to help you get your program of action under way! The box on this page lists "Five Aims for Advance in the Local Society and Guild." This article suggests some ways of implementing numbers 3, 4, and 5.

Do you keep a file of periodicals and other printed materials that relate to your task as secretary of Christian Social Relations and Local Church Activities? This is a good time to get your June and July-August issues of THE METHODIST WOMAN and find the articles printed there, which relate to aims one and two in the box on this page. Take these copies and your September issue of THE METHODIST WOMAN and study all three with your entire committee as soon as you have opportunity to call them together. Work out together ways of achieving these five aims in your local society or Guild.

FIVE AIMS FOR ADVANCE IN THE LOCAL SOCIETY AND GUILD

1. Every local Woman's Society and Wesleyan Service Guild with a working Committee on Christian Social Relations and Local Church Activities.

2. At least one new or continuing community activity or social action emphasis each quarter, in every local society and Guild, stemming from any phase of the Advance in Christian Social Relations and Local Church Activities. This plan should include the opportunity to present some crucial living issue regularly at general and circle meetings.

3. Every local secretary attending *each year* an officers' training day, district or conference meeting, and other institutes or conferences, for special training in methods of promoting the Advance in Christian Social Relations and Local Church Activities.

4. At least one social action institute in every district this quadrennium, related to the Advance, working toward an annual church-wide social action institute in each district.

5. Every local Woman's Society and Wesleyan Service Guild using the observance of such *special days* as United Nations Day, World Community Day, Race Relations Sunday, World Temperance Sunday or National Family Week, as a means for measuring advance in human relations. (A poster that can be used as a Chart of Progress for the quadrennium may be prepared.)

Advance—In Training

"Every local secretary attending *each year*—!" No matter how experienced a secretary may be she can profit by participation in a regular training program each year, and, if possible, many times during the year. What are some simple ways of getting help to do our jobs better?

1. An *officers' training day each year* in every local society, and sometimes in a district or subdistrict, will interpret her specific duties to the local secretary. These duties are listed in the *Handbook,* Duties and Plans,** and in the *Officers' Letter File**. Plans for such a training day for all officers are usually initiated by the president, but the outgoing secretary can help greatly in the process by having her file of reports, letters, *Information and Action Bulletins,* pamphlets, and other materials ready to pass on to her successor, and by indicating some of the major questions and problems that the new secretary must work on with her committee.

2. *A training period for the Committee on Christian Social Relations and Local Church Activities* is also essential, and should be "first" in the responsibilities of an local secretary. See chapter V your *Handbook* as a starter f this process.

3. A local secretary must alert to opportunities for *attendin and participating in zone, or sub district, district, conference, an jurisdiction meetings* of the Wom an's Society and Guild. Such e periences broaden the basis of u derstanding of the total work the organization, as well as giv new inspiration and methods doing the specific job more effe tively.

4. Subscribe to, read, and *u* THE METHODIST WOMAN *an* WORLD OUTLOOK *regularly.* The are basic tools for a good progra of Christian Social Relations a Local Church Activities in any l cal church and community. *T Information and Action Bulletin* a *worksheet* that every secreta should read, study with her co mittee, and share its resources wi the society or Guild as a whole.

5. *Draw on the resources of oth agencies for learning better ways work.* Invite choice social wor ers, Y.W.C.A. group workers, representatives from other comm nity agencies to meet with yo committee, circle, or society a Guild. Ask them to tell you wh the needs are and how chur women volunteers can help me the needs through church chann or in co-operation with other age cies. Encourage local women attend training institutes of oth agencies that make use of volu teers.

6. *Publicize, attend, and parti pate in special conferences, sem nars, workshops, institutes, and d cussions on social issues* related

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

ıe emphases in the program of hristian Social Relations and Lo-ıl Church Activities. Such meet-ıgs may be church sponsored *or* ıder the auspices of community gencies or promoted by both to-ether. In these years of "Ad-ance," *Human Rights* with its ational and world implications ıould be the central focus of Iethodist women, who must con-stently work at the job on the *cal* level.

Advance—In Social Action

"At least one *social action insti-ute* in every district this quadren-ium, related to the Advance, work-ıg toward an *annual church-wide ocial action institute* in each dis-rict."

Such a plan would do the follow-ıg things:

1. It will focus the attention of ıurch and community leaders on ıe social *issue* or *problem* in the ocal setting or related to the larger ommunity, that calls for urgent ction by individuals and groups. Iembers of the Woman's Society nd the Guild will concern them-elves with such matters as ommunity employment practices, ealth and housing, education, fam-y life, political action, United Nations, foreign policy of the Inited States, alcohol education, ivil rights, the church and labor, r the racial policies and practices f the church, etc. *Select one prob-em or issue and follow it through.* Vhy not begin now to initiate plans or a workshop or institute built round *one* of the above issues?

2. It will bring the *groups of the ocal church together* and guide ıem in a united plan for social ac-on on a crucial issue. At the same me it may be a medium for bring-ıg *church and other community gencies together* for co-operative tudy, planning, and action. Ask our pastor to plan for a social ction committee in the local ıurch made up of representatives om Woman's Society, Wesleyan ervice Guild, Youth Fellowship, dult groups of the church school, nd other interested individuals. he local secretary of Christian Social Relations and Local Church Activities should have responsibility on such a committee in promoting church-wide interest in issues under consideration.

3. It will train individuals and groups in methods of effective social action in the local community and its wider outreach.

Advance—In Human Relations

"Every local Woman's Society and Wesleyan Service Guild using the observance of special days . . . . as a means for measuring advance in human relations."

Too often the observance of a *special* day becomes merely a routine matter with a planned program that has no vital connection with ongoing interests and practices. Let us find simple, practical ways of making the observance of special days "a means for measuring advance in human relations." Such special days may be Race Relations Sunday in February, United Nations Day—October 24, World Temperance Sunday and Commitment Sunday, World Community Day, or National Family Week.

Why not select one or two of these special days for an experiment along this line? Work out some specific goals toward which you are striving in race relations *for example,* and have someone make a "chart of progress" which lists these goals in such a way that you can check progress from year to year toward their achievement. Let the special observance program be simply a high point in the ongoing process, not an end in itself. Work on such a "Chart of Progress" for any one of the *special days.* Send your plan to this office (Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.) and let us find ways to share the ideas with others. Some of the best charts could be published in the *Information and Action Bulletin* or THE METHODIST WOMAN, and many groups would profit by them. After you have *worked your plan* for two years or more—send a story of your activities.

6. The following resource agencies will have valuable materials to aid you in the observance of the special days listed, but you will want to make your "Chart of Progress" in the light of your own church and community interests and needs:

(1) *Race Relations Sunday* (observed the Sunday in February nearest Lincoln's birthday). Order materials from:

a. The Department of Race Relations, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

b. The Division of Educational Institutions, Board of Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee.

(2) *United Nations Day* (observed on October 24, commemorating the final ratification of the United Nations Charter by the original member nations). Order materials from:

a. American Association for the United Nations, 45 E. 65th Street, New York 21, N. Y.

b. Department of Public Information, United Nations, Lake Success, New York.

c. U. S. Department of State, Washington, D. C.

(3) *World Community Day* (observed the first Friday in November). Order materials from:

United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

(4) *Commitment Sunday* (observed the first Sunday of Lent). Order materials from:

Methodist Board of Temperance, 100 Maryland Avenue, Washington, D. C.

(5) *National Family Week* (observed the first full week in May). Order materials from:

a. Commission on Family Life, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

b. Dr. Edward W. Staples, Department of Family Life, Board of Education, The Methodist Church, 810 Broadway, Nashville 2, Tennessee.

Woman's Division President Honored

On June 6, 1949, at the commencement exercises of Cornell College, Mount Vernon, Iowa, the honorary degree of Doctor of Humane Letters was conferred upon Mrs. Frank G. Brooks, President of the Woman's Division of Christian Service.

When conferring the degree, Dr. Russell D. Cole, president of Cornell College, gave the following citation:

"Laura Jean Brooks—

"Through a distinguished career as student and teacher, you have served the cause of education with humane interests and given flower to imaginative reason. Possessed with the character, with the ability to think in world-wide terms, and with the unusual talent of large leadership, the women of The Methodist Church have honored you as the President of the Woman's Division of Christian Service, the largest church organization of women in the world, where presently you are serving with distinction, giving wise, devoted Christian leadership.

"By the authority of the State of Iowa given to the Trustees of this college, and by them entrusted to me, I hereby declare that you have been admitted to the degree of Doctor of Humane Letters in this college with all the honors, rights and privileges thereunto appertaining; in token whereof I hand you this diploma and have placed upon you this insignia of honor."

Mrs. Brooks was instructor in English in Cornell College during the years 1939-1948. Dr. Brooks is professor of biology in the college.

Communities Can Change

(*Continued from page 19*)

the church school. An activity program, designed to give them opportunities to use up the energy they have, would be a means of checking some of the unwholesome practices. The islanders do not approve of the week-end movies, to which the young people go because there is nothing else.

There is an unlimited field in adult education. Classes in sewing, cooking, and sanitation are needed. Children have very poor teeth. Cooking classes would be a means of helping the mothers see the need for a better diet for their children. A worker going in now could give new life to the island as the people of Tangier become aware of their own possibilities. This is one of the places where a rural worker will be sent when Advance goals have been reached.

Advance giving will also make it possible to provide a rural worker in Hawaii where the plantations are isolated and living conditions crude. For the most part the pastors are older men ministering to the older generation who do not speak English. A rural worker trained in group work and religious education could render invaluable service to the young people. Another opportunity that awaits you through the Advance is that of providing a rural worker for the swamp sections of Florida known as the Everglades. In the Indian Mission of Oklahoma an additional Woman's Division worker is sorely needed.

All around you there are countless other opportunities for effective rural work—in communities where there are social and economic lags or in communities where the church has failed to keep pace with the progress of society. The funds which you give during the years of Advance and the workers which you help to find and interest in rural work will be used in transforming the lives of communities all over the United States.

The Mississippi Rural Center

(*Continued from page 11*)

in the building; no betting or games; no admittance to a person who has been drinking liquor or is in possession of it. The county sheriff co-operates and says there has been less disorder since the opening of the center. Already some lives have been changed because of having had redirected leisure hours.

The clinic equipment has arrived and the nurse and doctor from the county health department co-operate in health services by holding clinics weekly. A full-time Negro nurse, however, is needed to do home visitation along with clinic duties. With the aid of the movie projector, health movies with lectures are given in all the communities.

Much interest is manifested in winning the home beautification award. The laying of walks, landscaping, and the planting of flowers as well as a vegetable garden are stressed.

The Christian spirit colors the atmosphere and dominates all the activities as the staff works to lift the moral and spiritual tone of the community. The opportunities are unlimited; the response is enthusiastic and co-operative on the part of the white people of the community as well as the Negro citizens.

The Mississippi Rural Center was built by love—love in the hearts of Christian people who want brotherhood to become a reality. The cornerstones are made of faith—faith in rural Negro people and their potentialities for greatness. It is a physical manifestation of God's spirit working in the mind and heart of man—a symbol of Advance for Christ and his church.

Since this rural center was dedicated requests have come for centers in other Negro rural communities. Additional projects such as this one can be started only if Advance funds are sufficient to make them possible.

Organization and Promotion

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

PURPOSE TO WALK N HIS COMPANY

'N THE program of the annual meeting of the Iowa-Des Moines Conference appears a alm written by Mrs. W. C. Henn, esident of the conference. We sh to share it with you:

he Lord is my close Companion; I shall never be lonely or friendless,
le gives rest to my weary soul in the quiet sanctuary of communion;
le reaches out to me in the still watches of the night—
le gives rich meaning to life;
le guides my mind in the upper paths of Truth that I may know Him better,
es, even though my way be in the midst of the Confusion of those whose lives scoff at faith
am not afraid; My Companion is with me;
lis hand upholds me and gives me poise
Vhen fear, discouragement, and worry make inroads upon my life,
lis spirit touches my spirit
nd my heart overflows with an upsurge of joy.
urely such Companionship deserves the highest and best I can make of my life
nd I purpose to walk in His Company forever."

Do We Merit This?

In a recent issue of the *North arolina Christian Advocate,* the itor, Dr. W. C. Robbins, speaks ost generously of the Woman's ciety of Christian Service. We ote parts of this editorial:

"The Woman's Society of Christian Service, on the whole, is the ost effective organization in The ethodist Church. . . . . Its proam is so broad and so varied that ere is a job for every woman. It the one organization that looks ter the smallest details.

"But the Woman's Society is not st in a maze of little things. It engaged in so many things that prove the life of the church and e community. In addition, its members have their eyes on far horizons. Perhaps of all groups in the church, they are the most sensitive to world need. . . . .

"How account for this effectiveness? It cannot be completely accounted for. But there are several contributing factors. First, the Woman's Society has a missionary passion. Its soul is aflame to share Christ with the whole world. Any organization whose heart beats for needy humanity will flourish. The more it gives, the more vibrantly alive it becomes.

"Again, in this organization every woman is made to feel that she counts. The society is personal enough to cause each member to feel that not only does she belong to the society, but the society belongs to her. She is not merely a name on a roll or a statistic in a report, but a person in whom her fellow members take an interest, and an integral part of a great cause.

"Still again, learning is always central in the society's program. It is the most consistently studious group in the church. Three or four timely studies are held during the year. Its members are consistent readers of THE METHODIST WOMAN and WORLD OUTLOOK. They are the best informed group in the church. Therefore, they are the most interested and the most loyal."

We are grateful for this evaluation and we trust it will become to a greater extent the true picture of each society.

Begin Again

In our *Calendar of Activities** (*Officers' Letter File*)* we read for September—"Begin intensive effort for new members, using 'Responsibility List.'" This *special* effort terminates in January when on the *Advance Day* these new members are to be welcomed into the society with a special service. In previous issues of THE METHODIST WOMAN suggestions have been given as to various ways of winning new members. Possibly the thing we need most of all is the *will.*

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices. Price, 2 cents; six for 10 cents. *Officers' Letter File,* 35 cents.

Deaconesses Serve in His Name

(*continued from page 15*)

Our workers who have the retired relation write of their concern, their interest, their activity in the affairs of church and community wherever they live.

Their spirit of sacrifice and service is evidence of that great "something" which led these women to give themselves to deaconess work and still motivates their attitudes and actions.

"Going Up"

Missionary Education

ELIZABETH STINSON, *Secretary*

SUGGESTIONS FOR THE STUDY OF JAPAN

By GLADYS D. BRUMBAUGH[1]

METHODISTS are now a part of the Church of Christ in Japan. Seventy-five per cent of all Protestants belong to this *Kyodan.* (See May issue of THE METHODIST WOMAN, "The United Church in Japan.") The Foreign Missions Conference of North America would like to have six hundred new Protestant missionaries in Japan by 1952; General MacArthur says there should be one thousand. The Emperor himself desires that the full impact of the Christian religion be felt by his people, but today there are in Japan only about five hundred Protestant missionaries.

Do you realize that less than one-half of one per cent of the Japanese are Christians? The ancient religions, Shinto and Buddhism, failed the Japanese people in their time of need, and now they are seeking for something to fill the vacuum thus created. We feel Christianity is the answer, but we must prove it by our own lives and deeds. Nationalism might again take over, and the Japanese are watching Communism as well. Therefore, it behooves us to fulfill the promises which Christianity makes, and to help Japan become a vital part in the building of the Kingdom of God.

Japan is a fascinating country. Mount Fuji, cherry blossoms, flowing kimono, *sukiyaki*—such things have appealed to us in stories and as sightseers. But we have known so little about the Japanese people, their home life, culture, religions, problems, sorrows, hopes, and joys.

This year—1949-50—the Protestant churches of the United States of America and Canada are studying Japan. Seldom has there been such splendid material with which to present an understanding of a strange people and their needs.

The materials you need include:

*Japan Begins Again,** by William C. Kerr. Paper, $1.00; cloth, $1.50. Helpful background information.

*Songs From the Land of Dawn,** by Toyohiko Kagawa and other Japanese poets. Translated by Lois J. Erickson. Paper, $1.50; boards, $2.00.

*Which Way Japan,** by Floyd Shacklock. Paper, 60 cents. A brief introduction to Japan, illustrated.

*Christ for All Japan,** by T. T. Brumbaugh (1947). 50 cents. Pictures and background information.

*A Political Map of Japan and Korea.** 50 cents.

*A Guide on Japan for Leaders of Adult Groups,** by Katherine Johnson. Paper, 35 cents. Six programs and six devotional periods based on *Japan Begins Again, Songs From the Land of Dawn.* Other valuable materials are:

*The Seven Stars,** by Toru Matsumoto. Paper, $1.00; cloth, $2.50. A novel about seven Japanese boys from their high-school days in 1928 to 1941.

*Tales From Japan,** by Marianna Nugent. Paper, 75 cents.

*Fun and Festival From Japan,** by Alice E. Gwinn and Esther L. Hibbard. Paper, 35 cents.

*Program Suggestions for Youth on Japan,** by Gladys D. Brumbaugh. Paper, 40 cents. Related to *The Seven Stars* and *Which Way Japan.* Six worship services, six programs, and much supplementary material in condensed form, suitable for a smaller society.

THE METHODIST WOMAN,* May, 1949—a Japan issue.

*Christianity Advancing in Japan,** a pictorial pamphlet by Hamako Hirose. 35 cents.

*Elizabeth Russell,** founder of Kwassui College at Nagasaki. 10 cents; three for 25 cents.

*Nannie Gaines,** one of the founders of Hiroshima Girls' School, by Margaret Cook. 10 cents; three for 25 cents.

The Adult Student,[2] Methodist Church School Quarterly for January, 1950; five lesson series on *Christ for All Japan,* by T. T. Brumbaugh.

VISUAL AIDS:

Sound film on Japan, Protestant Film Commission.

Operation J-3, Methodist film strip with sound recording on records. It describes the call and training of the three-year missionaries, known as J-3's, who went to Japan in the fall of 1948. The records can be played on standard phonograph machines. The film strip and records can be purchased for $10.00 from the Department of Visual Education, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. It can be rented from The Methodist Publishing House serving your territory for $2.50 per day.

Christ's Work in Japan, film strip just released by Board of Missions and Church Extension. It gives a quick review of various types of work being done by both the regular missionaries and the special term missionaries known as the J-3's. A considerable part is given to the work of the Woman's Division of Christian Service. This film strip, with manuscript, sells for $2.00 from the Department of Visual Education.

Kyoto Story, thirty-minute sound film concerning the experiences of an American soldier of the occupation forces who meets a missionary and learns from him what the mission is doing. The rental fee is $5.00 per day (longer booking available at reduced rates). Order from The Methodist Publishing House serving your territory.

The guide for adults divides the study into six sessions and devotional periods. Suggestions for program procedures are found therein. "Program Suggestions for Youth" includes much supplementary material in brief form. The six worship services are complete in themselves.

Perhaps your Woman's Society has never followed the suggested study courses. Why not begin this year? Purchase the available materials, read the suggested Guides, and choose a few women to help you put on four to six programs. To call in a speaker, no matter how able and informed he or she may be, is the lazy way to conduct a study. However, if you study in circles, you may use the available speakers and films at the monthly meetings of the entire group, at an all-church evening meeting, or join with neighboring denominations who, of course, are using the same theme and materials.

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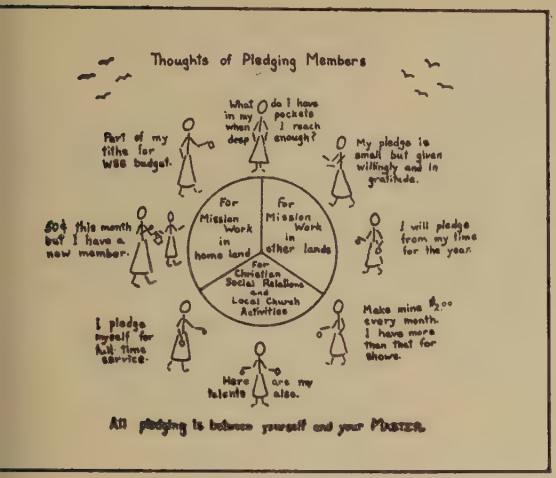
[1] Mrs. Brumbaugh, Secretary of Missionary Education, New York East Conference, and her husband, Dr. T. T. Brumbaugh, of the Methodist Board of Missions and Church Extension, were former missionaries to Japan.

[2] Should be ordered from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, Plum Street, Cincinnati 2, Ohio, and Distributing Office.

Wesleyan Service Guild

By MARION LELA NORRIS, *Secretary*


Thoughts of Pledging Members
What do I have in my pockets when I reach deep enough?
Part of my tithe for WSG budget.
My pledge is small but given willingly and in gratitude.
For Mission Work in home land
For Mission Work in other lands
For Christian Social Relations and Local Church Activities
Got this month but I have a new member.
I will pledge from my time for the year.
I pledge myself for full time service.
Make mine $2.00 every month. I have more than that for thoure.
Here are my talents also.
All pledging is between yourself and your MASTER.

"It was the consciousness of the ssession of power that made the st-century Christians so effec- ve. . . . . They themselves were w creatures because the spirit hich had been in Jesus had found trance into their own lives." [1]

—ROY L. SMITH.

"When Guild members have the undation of spiritual enrichment d information concerning needs, e strings to their purses will be tied and gifts to help meet the eds will be available."

—MRS. K. W. WARDEN,
Spiritual Life Chairman.

A CONFERENCE Guild secretary says: "In a conference Guild committee meeting, we ached the conclusion that if our nference increased in giving as e had been told we should to help eet urgent needs, there would be fficient money to support two mis- onaries in addition to the funds w sent for missions. The com- ttee suggested that a *prayer oup should be formed in each uild* to consider, among other atters, finance, so that advance finance should be tied in with e enrichment of spiritual life."

Thus is Guild promotion tied into al II of the program of Advance *every* Guild member "studying, ving, building, and praying for a world Christian community."

May each Guild member work and pray daily that she may be a positive factor in helping to reach the Advance goal!

—HAZEL M. DREW,
Promotion Chairman.

Supply Work is over and above the regular giving to appropriations, and has been termed Second Mile Giving. Each unit wishes to join all the Guild in going the Second Mile. The needs are great.

The recent *Guild Newsletter* carried a list of the needs of the eight Guild projects, both for money with which the missionaries can purchase necessary equipment and supplies, and for materials not provided for in the annual budget. Make your own selection. Each quarter do Supply Work for one or more of the Guild projects.

The Church is counting on each one, as is the Master, who said: "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

The needs are before each of us, so *"Let's Act Now!"*

—MARY MOODY,
Supply Secretary.

"Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in the time of need."

Every Guild member is becoming familiar with the plans for Advance, and should be sensing the need for increased giving. Pleas from the war-stricken areas still ring imperatively!

Do Guild members evaluate their stewardship by their giving?

Are Guild members on the alert for the unchurched employed women eligible for Guild membership, whose service would be valuable in building a world brotherhood? Increasing Guild membership means increasing giving.

Are Guilds preparing a chart of the abilities of Guild women for use by committees and organizations?

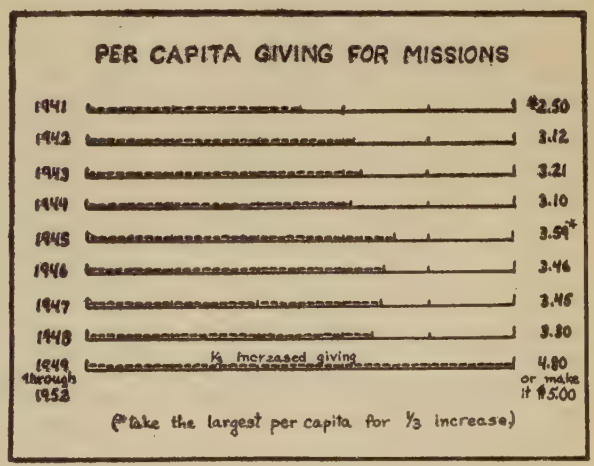
Are Guild members making a study of the needs of women the world over, and supporting causes that help to remedy needs?

Will Guild members consecrate their lives to the betterment of women through Christian service, and measure Advance by results?

—MRS. VELMA JETER,
Status of Women Chairman.

"This day has been given me out of thy hand, O God. Thou hast come with it. There is not an hour of it when thou art not present. Nor is there one circumstance in it bigger than thou art. I will accept it with the confidence that the two of us can manage it. Amen." [1]

[1] Roy L. Smith, *Making a Go of Life*, Abingdon-Cokesbury. P. 112. Quoted by permission.



Student Work

By DOROTHY NYLAND, *Secretary*

IMPRESSIONS OF AMERICA BY A CRUSADE SCHOLAR FROM INDIA

ALMOST a year and a half ago I was doing exactly what I am doing now—sailing. The first time it was to go to the States; now I am going back home to India. When I was going to the States I was homesick for India. Now going back home I am homesick for America. I have left behind many friends, brothers, and sisters, and as I write this my heart is so full of loving memories. I love it more because folks are folks all over the world; just as in India so in America.

It was indeed a great privilege to visit America, to learn from it how things are done and can be done in my own land. I must thank the host of friends in India and America, both Christians and non-Christians who made it possible for me to go.

It was also a great privilege to have been a member of the Scarritt College family. I have not words good enough to express my appreciation for the Christian friendship and fellowship I enjoyed with the staff, students, and the workers of the college. The same I say of Peabody College where I took some subjects in sociology. I also learned and saw much during my visits at summer camps, institutes, churches and clubs. The church programs and other marvels of science were wonderful. Everything and everyone moved so fast that it was difficult to keep up. Indeed America is greatly blessed but thousands of men and women do not know about their great blessings.

Several impressions which I am asked to write and which I very humbly write down, are no criticisms, but out of great love knowing full well my own and my country's weakness. But people in the East and also in the West expect great things of America, because America stands for liberty and justice, and is supposed to be a Christian nation; because America has generously helped with money, food, and with devoted men and women. Those who have never been to the States only know of these things and so expect only the highest. Sometimes one wonders why those non-Christian friends who came to the States have never accepted Christ.

My first shock in the States was to see the color prejudice in this fair and beautiful land of liberty and justice. I was also very much inconvenienced. The seventh day after I landed in the States in one of the southern states, I was ordered to go to sit in the colored division of the bus. In other places while traveling around in the South or waiting around, I could not get a room in a hotel and had to sit without food in bus stations; in one place even a minister was afraid to give me shelter because he was afraid his parishioners would boycott him. In some places I told them who I was but later my conscience hurt me to say, "I am an Indian and not a Negro," as if Negroes were not my Father's children. Dear friends, it is a shock to us. I suggested that students coming from the East be prepared for it, especially if they have to go to southern colleges. It is not the people in the colleges, but it becomes very hard when you go out of the college.

In a student camp a boy of twelve said to me, "I have two Negro friends and I wanted them to come to my birthday party, but my mother said our neighbors will boycott. They are Negroes and you must not mix with them." Dear sisters and brothers, why should we pass down these prejudices to our innocent children?

God bless the young folks o America! They are so innocent an ambitious, but one always hear them say "my mother says this, or "sister or Granny says that. And so it never ends and yet Amer ica goes so fast in other reform I mention this because I want m educated young India and other who come to you, to see Christ i action in a Christian country.

Another suggestion and impres sion for those who have never bee strangers in another land—Yo cannot understand the feeling o foreigners who come to you, espe cially from the East. Be a littl kinder to them, adopt them, giv them a home; not only the Chris tians, but the non-Christians, too

I would just like to add, my dea friends, you pray for India and w pray for you, that we may be s grafted in Jesus Christ that with out an effort on the part of th branches, who are grafted in th vine, we automatically bear frui of the Spirit so that our non-Chris tian brothers may see them and b grafted in Him. I am going bac with a great burden on my hear I have seen my shortcomings an friends, pray that I may be grafte in the true vine and bear fruits f Him, and you Americans have b come very dear to my heart. Ma God bless and help you, too. Ma you be truly great in Him and con to help us show Christ working everything, when our people con to you.

OUR "UNOFFICIAL AMBASSADORS"

Just off the press—a new leaflet on the subject of students from overseas in America and what *we can do about it.* Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Free for postage. Secretaries of Student Work should see that a copy is sent to *every* Woman's Society of Christian Service.

Around the Calendar

By HELEN JOHNSON AND MAY L. TITUS

Have you made plans in the commission on missions and world friendship for the rk of the year? September is e time to begin an aggressive pro-am in your MYF for the fall and nter months.

In the light of last year's pro-am are you able to answer "yes" these questions?

1. Do the members of the Meth-ist Youth Fellowship know more out the missionary work of our urch than they did a year ago?
2. Have they grown in an under-anding of the needs of the world?
3. Are their attitudes toward oples of other nations, races, and onomic groups becoming more ristian?
4. Is the work of the church in ssions, relief, and reconstruction ing forward because the members your Methodist Youth Fellow-ip have participated in it?

Members of the commission on ssions and world friendship and e secretary of Youth Work of the oman's Society of Christian Serv-e as adviser to the commission ght to get together to discuss ans for the year. Use such ma-ials as:

*Youth and Missions,** by May Titus. 35 cents.

Planbook for the MYF.[2] 15 nts.

Handbook of the MYF,[2] by oover Rupert. 25 cents.

The commission on missions and rld friendship should make its n month-by-month schedule. ne following will serve as sugges-ns:

September

1. Purchase new study materials the current Missionary Educa-n Movement themes, "Co-opera-n for a Christian Nation" and apan." For free folder, *Mission-y Materials for Youth,* describing ese materials, write to Youth epartment, Box 871, Nashville, nnessee.

2. Plan as a commission how your MYF may participate in The Advance for Christ and His Church as far as missions are concerned. Send for the mimeographed suggestions entitled *The Advance in Missions for Youth* (No. 2292-B) from Youth Department, Box 871, Nashville, Tennessee. Make definite plans for making progress *this year* in this phase of the Advance.

3. Begin an up-to-date file of missionary articles, stories, pictures, on the current missionary themes. (See *Highroad,*[1] World Outlook,* The Methodist Woman,* *Concern,*[2] and *Classmate.*[1])

4. Make plans for the girls of the Methodist Youth Fellowship to study the work of the Woman's Division of Christian Service. This may be called a World Friendship Group with regular monthly meetings or it may cover a period of weeks. Use the booklet containing programs and worship services entitled *You and Your World,** 65 cents.

5. Use in your MYF the Attitudes Test in *Youth and Missions,** by May L. Titus (35 cents). Discuss results in later meetings.

October

1. Plan for interesting and challenging ways of presenting the Methodist Youth Fund. Order packet of free materials from Youth Department, Box 871, Nashville, Tennessee. Order the map, *The Methodist Youth Fund in Action* (60 cents) from the Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. This map locates the projects related to the Methodist Youth Fund.

2. Send to Youth Department, Box 871, Nashville, Tennessee, for list of supplies (No. 2278-B) to be sent to mission institutions. Plan several work parties to make some of these materials and/or a "shower" when gifts may be brought for some of the schools, hospitals, or homes.

3. Discover where your money goes through World Service offerings taken on the fourth Sunday of each month. Ask your minister for information.

4. Begin a World Friendship library or bookshelf. Find attractive ways of presenting occasionally the story of one of the books. See *Missionary Materials for Youth,* No. 2125-B, for suggestions. Order from Service Department, Box 871, Nashville, Tennessee.

5. Observe World Order Sunday, October 23. (See special issue of *Concern.*[2])

November

1. Commission on missions and world friendship and commission on community service work together on a Booth Festival. See *Youth and Community Service,*[1] by George Harper (35 cents).

2. Plan to do something in MYF for overseas relief. Send to Youth Department, Box 871, Nashville, Tennessee, for packet of free materials on overseas relief. Send clothing to nearest Church World Service Center. Send money from offering taken at a sacrificial meal (or as a result of having an "unseen guest" for a month) to Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. Talk with your minister about the entire church family having a sacrificial meal.

3. Plan to send Christmas greetings to missionaries of your church, and the missionaries and nationals whom you met at summer institutes.

December

1. Talk with your minister regarding your part in a School of Missions in your church for the entire church family. The School of Missions may be held in January.

The youth section of a School of Missions may use *The Seven Stars,** by Toru Matsumoto ($1.00), and the leader's guide, *Program Suggestions for Youth on Japan,** by Gladys Brumbaugh (40 cents); or *In the Direction of Dreams,** by Violet Wood ($1.00), and the leader's guide, *Discussion and Program Suggestions for Youth on Co-operation for a Christian Nation,** by Erma Ferrari (40 cents).

2. Have an "Around the World Christmas Party."

January

1. Use Sunday morning unit, "I Was Born in Tokyo." Lessons printed in *Highroad,*[1] teacher's helps in *Workers With Youth.*[1]

2. Use Sunday evening unit, "Co-operation for a Christian Nation." See *Highroad*[1] and *Workers With Youth.*[1]

3. Conduct a series of weekday programs on the missionary themes. Have four to six informal evening sessions, including study, motion pictures, discussion, fun. (See *Discussion and Program Suggestions on Japan for Youth,** by Gladys Brumbaugh, 40 cents.)

4. Order packets of free materials on Japan and Co-operation for a Christian Nation from Youth Department, Box 871, Nashville, Tennessee.

5. Assign one person or committee in the MYF to be news reporter and give accounts from periodicals and newspapers of the Home Missions Congress being held in Columbus, Ohio, this month. Make a scrapbook and place it in the World Friendship library for future use.

February

1. Observe Race Relations Day, February 12. See special issue of *Concern.*[2]

2. Present a "snapshot" occasionally during this month and succeeding months describing one place where our money goes through the Methodist Youth Fund.

3. Encourage participation in the World Day of Prayer on February 24.

March

1. Plan for a "Round-the-World Party." See Fun and Festival series listed in *Missionary Materials for Youth,*[1] No. 2125-B.

2. Make a United Nations scrapbook. Use current articles and pictures in newspapers and magazines.

April

1. Participate in the Good Friday Fast. (Write Youth Department, Box 871, Nashville, Tennessee, for packet of free materials on this observance.) Money may be used for relief through the Methodist Committee for Overseas Relief. Plan to present the need for overseas relief often during the year.

May

1. Use Sunday morning unit, "Beyond Our Own." See *Highroad.*[1]

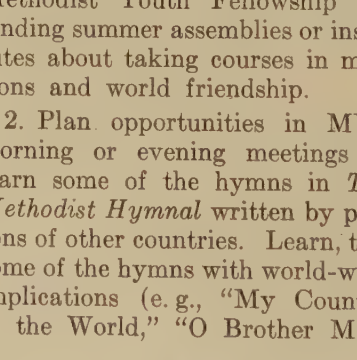
2. Check on all pledges to the Methodist Youth Fund. The fiscal year for the Methodist Youth Fund closes May 31.

3. Plan for a dedication service when new pledges will be made to the Methodist Youth Fund. See the pledge service entitled *Whose World?* (Order free from Service Department, Box 871, Nashville, Tennessee.)

June

1. Counsel members of your Methodist Youth Fellowship attending summer assemblies or institutes about taking courses in missions and world friendship.

2. Plan opportunities in MYF morning or evening meetings to learn some of the hymns in *The Methodist Hymnal* written by persons of other countries. Learn, too, some of the hymns with world-wide implications (e. g., "My Country Is the World," "O Brother Man, Fold to Thy Heart Thy Brothe "O Master of the Waking Worl "Jesus Shall Reign.")



July

1. Visit at least one of the m sionary enterprises within yo conference.

August

1. Appoint a news reporter keep MYF up to date on inform tion from the World Convention Christian Education being held Toronto, Canada, this mon There will be 5,000 delegates fr seventy-five countries. Keep scrapbook for your World Frien ship library for future reference.

2. Plan out-of-doors meetin with those of another racial or n tional background.

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* Availablue from Literature Headquarters, Plum Street, Cincinnati 2, Ohio, and Distrib ing Offices.

[1] Order from The Methodist Publishing Ho serving your territory.

[2] Available from Youth Department, Box Nashville, Tennessee.

Missionary Education Movement Materials

For Seniors and Older Youth

Co-operation for a Christian Nation

In the Direction of Dreams, by Vio Wood. Paper, $1.00; cloth, $1.50.

Program Suggestions for Youth on operation for a Christian Nation, Erma Ferrari. Paper, 40 cents.

Japan

The Seven Stars, by Toru Matsum Paper, $1.00; cloth, $2.50.

Program Suggestions for Youth Japan, by Gladys D. Brumbaugh. Pa 40 cents.

Which Way Japan? by Floyd Sha lock. Paper, 60 cents.

Fun and Festival From Japan, by A E. Gwinn and Esther L. Hibbard. Pa 35 cents.

For Intermediates

Co-operation for a Christian Nation

Tumbleweed Boy, by Eleanor H Paper, $1.00; cloth, $1.75.

More About Migrants, by John Banks. Paper, 40 cents.

Japan

A New Look at Japan, by Marg Cobb. Paper, 75 cents.

Tales From Japan, by Marianna gent. Paper, 75 cents.

Fun and Festival From Japan, by A E. Gwinn and Esther L. Hibbard. Pa 35 cents.

Secretaries of Children's Work Will Attend Fall Educational Seminars

By RUBY VAN HOOSER, *Secretary of Children's Work*

FOLLOWING a recommendation of the Woman's Division of Christian Service, secretaries Children's Work will attend the ıcational seminars of the Wom-'s Society that are usually held each conference, in districts or ɔdistricts during the early weeks the fall. At the seminars con-ence and district leaders will ɛsent plans for the year's pro-ım of study and action in the ɔman's Society. Workers with ildren will give special attention the current missionary emphases boys and girls, as a part of the -going curriculum of the church ıool for children.

Each local secretary will wish to ake definite plans to attend the minar. Information as to the te and place of meeting may be ɛured from the president of the oman's Society. Conference and strict secretaries of Children's ork will see that an announce-ent of some of the interesting ans for the day will reach the al secretary.

pportunities at the Educational Seminars

Children's secretaries will have me of these experiences at the minar:

1. *They will become acquainted th the rich study program of the oman's Society for 1949-50.* Two these study courses on "Japan" d "Co-operation for a Christian ation" will give information and nish background material for e teaching of the missionary units children.

2. *They will meet some of the ıer children's workers from urch schools in the district* and ar from them of particular ways which the church is trying to ch more children with better ristian teaching. *The Children's Division Yearbook, 1949-50,*[1] will help to get the important emphasis in Christian education for the year before the workers.

3. *They will become familiar with the current missionary materials for use with children on "Japan" and "Migrants."* These will include the missionary units for use in Sunday church school and in additional sessions. An exhibit of reading books, maps, and pictures will be on hand.

4. *They will consider how, together with other leaders, they may work more closely with the parents of children,* so that during the year ahead Methodist boys and girls, at home and church and school, may grow in loving and thoughtful ways of living as Christians.

[1] Price 10 cents. Order from the Methodist Publishing House serving your territory.

MANUALS ON JAPAN FOR USE IN ADDITIONAL SESSIONS

1. Primary: *Living and Learning in Japan, by Clara E. Cockerille. 50 cents.**

2. Junior: *Christian Workers in Japan, by Lola Hazelwood. 50 cents.**

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

A Trust to Keep

By MRS. C. C. LONG

A NEW program year in your Woman's Society of Christian Service stretches out before you. A trust to keep you have! Some of you continue to serve, others assume this office as an entirely new field of activity.

Certainly there is no society without a secretary of Literature and Publications!

I know that you realize that to you, as to the treasurer of your society, has been given a sacred trust. You handle not only the money for subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, but also money received from the sale of the many valuable pieces of literature published by the Woman's Division. Therefore, I speak to you as one of the most conscientious women in your society.

Plan to have a book and leaflet table at each of your society meetings. Here you may also take combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK—$2.30. Ask your society to advance a sum for the purchase of pertinent literature, which you may order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or from one of our Distributing Offices, 150 Fifth Avenue, New York 11, N. Y., or 83 McAllister Street, San Francisco 2, California. A new catalogue for 1949-50 is just off the press. It is available upon request and should be studied before you place an order.

On election to your office, I am sure that you notified the district secretary of Literature and Publications, giving your address and the name of your church. You have familiarized yourself with the subscription lists of subscribers to THE METHODIST WOMAN and WORLD OUTLOOK. As you note the date of expiration of the magazines, will you secure renewals promptly and promote the magazines by placing sample copies of THE METHODIST WOMAN and WORLD OUTLOOK in the hands of members who are not subscribers? Upon receiving all subscriptions, both renewals and new, send your remittance of $2.30 each to our circulation department. Be very sure that the name of the subscriber is correct; use the same initials as the year before and check carefully for accurate address, in order that no papers go astray or be returned because of an incorrect address. I am sure that your own subscription will head the list, for it is difficult to be enthusiastic about any work we do, unless we are thoroughly familiar with our tools. THE METHODIST WOMAN, $1.00, and WORLD OUTLOOK, $1.50—combination, $2.30—are indispensable twins, as through their pages we see Christianity in action.

In these days of Advance you will remember that your magazines are a real part of the Advance. Reread your goals on the quadrennial goal chart. Goal number two states distinctly that a part of your society's advance is a thirty-thr and one-third per cent increase combination subscriptions to TH METHODIST WOMAN and WOR OUTLOOK. Each society reachi this goal between the months September, 1948, and Septembe 1949, will receive a beautifully e graved Certificate of Award, upo reporting this increase to our ci culation department.

Each member gaining one ne member may tell her at once of th privilege which is hers of subscrib ing to the two indispensable too of a Woman's Society member.

Information-packed pages arou interest!

Information-stirred hearts arou action!

Information-filled minds resu in a service of sharing!

May your year be a joyful o as you serve to undergird the e tire program through your enthus asm and labors as an individu May He strengthen and susta you.

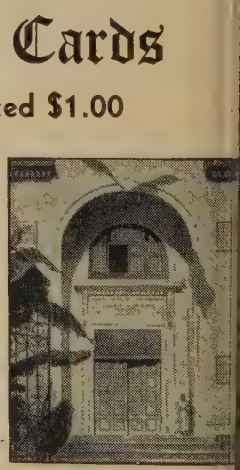
Christmas Greeting Cards

Sixteen Cards and Envelopes — Boxed $1.00

THESE cards are unusually attractive and dignified, showing pictures of sixteen of the projects of the Woman's Society of Christian Service.

A greeting designed to convey the living message of the Christmas season.

Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.



Harris Memorial Training School

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OGRAM SUGGESTIONS FOR OCTOBER

"Why Home Mission Schools?"

By MRS. H. W. BLAND DETWILER

When our own sons and daughters are ready for college, we develop a keen erest in schools. The schools ler our own Woman's Division ong to you and to me, and our erest should be sharpened for se youth who, through responsi-ty, become our Christian sons l daughters. This program lends lf to many fetching possibilities an informative meeting.

. Why not an "Office of Admis-ns" for Sue Bennett or Vashti Paine? A mother and a daugh- might enter the "office," and ask "clerk" or "registrar" all sorts questions about registering. Of rse, the answers would come m said person.

This idea might be carried still ther by having a "student" con-ct mother and daughter on a tour one of the "schools." "Professor -and-so" might cross the "cam-s" to meet mother and daughter an interview.

II. Another type of program ld be in the form of a telephone versation: "My son has just rd of Pfeiffer Junior College. At mmer conference he met a friend o would be eligible for such a ool. What do you know about reputation?" Then would fol- a description of Pfeiffer.

III. A "Board of Directors Meet-" might make a very fine setting "Are the Schools Worth the st?" (see Program Book,* page

IV. The worship service might ily be planned to take the form a "chapel service." The hymn, y Hope Is Built" (see Program ok,* page 15), would hold extra phasis if a short outline of the tter's life were told and several tements made as to the necessity a strong spiritual emphasis in Home Mission schools. Here uld be a splendid time to remember in prayer these institutions and their many consecrated leaders and students.

V. The Wesleyan Service Guild might be asked to put on this very fine program. The teachers in this group might well present such a topic from their own point of view.

VI. For atmosphere, aside from the program setting already suggested, do mount pictures of our schools (look through copies of THE METHODIST WOMAN and WORLD OUTLOOK). A large map of the United States, showing our Methodist work, would be useful for this presentation. Locate our schools by ribbons, clever markers, or small electric lights.

VII. For invitations use: (1) small booklets made up as college catalogues"; (2) "college application blanks"; (3) telephone chain and car caravan; (4) small slate; (5) penny postcard on which write a large question mark and our theme, date, time, and place.

VIII. For fellowship, tag each woman with the name of a Woman's Division school or college. Group them in like schools for a social period. A variation would be to give one woman the letter V, another the letter A, another the letter S, and so on until they have spelled out "Vashti" together. Do this with other schools.

For the *Advance*—Literature!

Do you ever think of the business meeting as a real contribution to the life of your program meeting? Most certainly it should be. Mrs. Ida A. Ledward, secretary of Literature and Publications, New Hampshire Conference, began her report like this: "Emerson once said, 'Knowledge exists to be imparted.' The knowledge which we must acquire in order to efficiently carry on the work of the Woman's Society of Christian Service is chiefly transmitted to our groups through the printed page. In comparative numbers, not many can get that information by listening to our Division, jurisdiction, or even our conference officers. Therefore, Literature Headquarters is our storehouse for such information and instruction. There the officers have set up for us an outstanding educational system, a sort of correspondence course, if you will, by supplying excellent printed material."

Careful Planning Makes Good Programs

Grace Methodist Church, Harrisburg, Pennsylvania, began last November to plan its program *attack* on the Advance! "In January the Advance was presented in terms of definite local responsibility. Two objectives were kept in mind—(1) as much group participation as possible; (2) care that the dramatic aspect should not overshadow the spiritual angle of the program.

"As the women assembled for the meeting, each one was given a dedication card (see THE METHODIST WOMAN, December, 1948, page 5—"If Advance Depends on Me"). Each one was invited to sign her card and later present it. Four large, square candles represented the four points of the Advance. In front of the candles were two offering plates. The candles were lit in turn by four former presidents of the society, each one presenting a point in the Advance. A devotional talk followed by Mrs. Dunning Idle, the conference president. The program chairman then asked the women to rise and read the Dedication Pledge.

"As the women came up the side aisles, a small candle set in a cardboard disc was handed to each one. The women lighted these from one of the large candles, laid their cards on the plate, and returned to their seats by the center aisle. Two young women lit rows of tall candles along the sides of the room. The light increased as the number of dedication cards brought forward increased—a symbol of spreading the Light. We sang together 'The Light of the World Is Jesus!'" This lovely service was sent by Mrs. Berryman H. McCoy.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

FINANCIAL CONFERENCE REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibs

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Total	5/12 of 1948 Giving on Appro.	Student	Youth	Children	Total on Appropriatio 1949 5-month peri
Central:								
*Atlanta	$ 491.22	$ 174.66	$ 665.88	$ 634.29	.....	$ 10.00	.....	$ 675.
Central Alabama	.....	.....	.....	313.49	.....	.....	.....	.....
*Central West	195.50	54.50	250.00	270.25	.....	25.00	$ 4.00	279.
Delaware	1,802.81	55.00	1,857.81	2,247.47	.....	119.00	.40	1,977.
*East Tennessee	680.50	50.00	730.50	282.08	.....	.....	.....	730.
*Florida	150.00	.....	150.00	.....	.....	5.00	.....	155.
Lexington	25.00	.....	25.00	1,723.41	.....	.....	.....	25.
Louisiana	533.66	39.50	573.16	733.12	.....	12.00	.....	585.
Mississippi	.....	.....	.....	529.60	.....	.....	.....	.....
North Carolina	323.00	25.00	348.00	544.56	.....	20.00	20.00	388.
*Savannah	186.00	.....	186.00	162.65	$10.00	.....	.....	196.
*South Carolina	863.00	50.00	913.00	841.57	.....	50.00	25.00	988.
South Florida	68.75	.....	68.75	125.42	.....	.....	.....	68.
*Southwest	156.00	.....	156.00	181.67	13.00	13.00	10.00	192.
*Tennessee	365.85	55.95	421.80	283.48	.....	.....	1.00	422.
Texas	748.00	21.00	769.00	1,087.95	5.00	45.04	13.46	832.
*Upper Mississippi	118.70	14.00	132.70	125.86	5.00	.....	5.00	142.
Washington	1,382.01	274.10	1,656.11	2,190.49	.....	21.00	16.30	1,693.
West Texas	125.00	32.00	157.00	449.24	.....	.....	1.00	158.
Total	8,215.00	845.71	9,060.71	12,726.60	33.00	320.04	96.16	9,509.
North Central:								
*Dakota	9,045.00	469.75	9,514.75	8,884.55	.....	492.50	34.27	10,041.
*Detroit	45,406.75	2,321.35	47,728.10	41,238.17	.....	1,686.41	112.35	49,526.
*Illinois	49,743.60	2,144.22	51,887.82	52,217.84	.....	2,418.88	347.62	54,654.
*Indiana	33,482.89	2,314.32	35,797.21	34,873.97	.....	755.50	356.24	36,908.
*Iowa-Des Moines	32,482.76	2,036.43	34,519.19	34,209.04	.....	1,170.00	184.75	35,873.
*Michigan	27,514.07	1,329.34	28,843.41	28,599.59	.....	1,597.11	327.56	30,768.
Minnesota	27,481.21	1,731.90	29,213.11	31,515.20	.....	490.36	236.68	29,940.
*North Dakota	7,629.68	302.95	7,932.63	7,399.85	.....	243.00	70.85	8,246.
*North Indiana	38,912.10	1,774.24	40,686.34	40,146.90	.....	1,352.25	512.45	42,551.
*North-East Ohio	77,641.72	5,018.53	82,660.25	69,534.42	.....	1,446.09	994.79	85,101.
*Northwest Indiana	20,678.03	713.71	21,391.74	18,000.50	.....	805.63	222.49	22,419.
*Northwest Iowa	19,977.58	1,020.53	20,998.11	19,839.67	.....	631.50	99.94	21,729.
*Ohio	80,787.82	5,111.84	85,899.66	84,711.57	.....	3,299.10	1,071.38	90,270.
*Rock River	54,241.69	3,558.11	57,799.80	53,084.13	.....	1,262.00	234.29	59,296.
*Southern Illinois	14,760.27	1,755.50	16,515.77	15,589.55	.....	1,436.80	199.76	18,152.
*Upper Iowa	22,852.88	825.52	23,678.40	21,400.54	.....	603.00	238.62	24,520.
*West Wisconsin	9,151.79	381.30	9,533.09	9,500.99	.....	213.23	24.26	9,770.
*Wisconsin	14,370.48	396.00	14,766.48	14,884.04	.....	272.20	116.66	15,155.
Total	586,160.32	33,205.54	619,365.86	585,630.52	.....	20,175.56	5,384.96	644,926.
Northeastern:								
*Baltimore	46,391.40	1,368.33	47,759.73	43,663.76	3.00	1,674.62	91.94	49,529.
Central New York	17,228.53	426.96	17,655.49	19,526.17	.....	466.50	112.60	18,234.
*Central Pennsylvania	17,186.61	552.30	17,738.91	18,803.06	.....	1,651.65	82.45	19,473.
Erie	20,071.15	591.67	20,662.82	23,321.78	.....	490.88	162.84	21,316.
*Genesee	24,109.58	616.63	24,726.21	21,594.34	.....	369.16	53.56	25,148.
Maine	2,745.68	25.00	2,770.68	3,283.46	.....	31.25	1.59	2,808.
Newark	20,375.38	1,002.70	21,378.08	22,439.48	.....	280.98	293.26	21,952.
New England	8,856.28	218.72	9,075.00	11,867.54	.....	72.92	158.46	9,306.
*New England Southern	8,887.29	11.00	8,898.29	8,001.97	.....	307.63	.....	9,205.
*New Hampshire	2,399.41	293.00	2,692.41	2,590.40	.....	60.25	6.83	2,759.
New Jersey	15,547.77	295.75	15,843.52	17,709.61	.....	566.90	58.68	16,469.
New York	12,779.84	894.42	13,674.26	14,172.03	.....	132.92	48.72	13,855.
New York East	16,006.07	1,004.70	17,010.77	19,919.65	.....	43.28	17.50	17,071.
Northern New York	4,490.52	166.48	4,657.00	10,324.65	.....	93.50	18.00	4,768.
Peninsula	11,458.61	43.08	11,501.69	13,814.40	.....	678.00	99.30	12,278.
Philadelphia	23,607.61	1,693.74	25,301.35	29,883.06	.....	1,017.62	144.11	26,463.
Pittsburgh	35,673.03	689.53	36,362.56	41,021.77	.....	2,268.74	350.26	38,981.
*Troy	15,886.93	396.25	16,283.18	16,405.78	.....	274.33	44.72	16,602.
West Virginia	40,151.28	2,144.10	42,295.38	47,085.76	9.42	2,438.97	186.86	44,930.
Wyoming	12,269.59	399.10	12,668.69	16,418.16	.....	868.00	42.36	13,579.
Puerto Rico Provisional	.....	.....	.....	26.25	.....	.....	.....	.....
Total	356,122.56	12,833.46	368,956.02	401,873.08	12.42	13,788.10	1,974.04	384,730.
South Central:								
*Central Kansas	40,876.11	3,232.39	44,108.50	43,997.60	.....	877.38	375.06	45,360.
Central Texas	20,284.11	3,594.64	23,878.75	27,609.77	.....	546.14	59.12	24,484.
*East Oklahoma	19,868.97	1,525.74	21,394.71	15,413.76	.....	384.35	36.28	21,815.
Indian Mission	75.00	.....	75.00	241.29	.....	.....	.....	75.
*Kansas	25,500.84	1,567.20	27,068.04	25,816.24	.....	830.87	208.99	28,107.
Little Rock	17,721.24	1,873.48	19,594.72	20,194.00	.....	366.17	89.11	20,000.

* Indicates conferences whose giving on appropriations for the first 5 months of 1949 has reached five-twelfths of their total giving on appropriations the year 1948.

OR FIVE-MONTH PERIOD—1949

D CHURCH EXTENSION—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1949 5-month period	Total on Appropriations 1948	Week of Prayer (Including W. S. G.)	Cash for Supply Work (Including W. S. G.)	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
675.88	.....	$ 675.88	$ 157.88	$ 6.76	$ 50.66	.....	.....	.....	$ 733.30
.....	.....	.....	296.60	.....	5.00	.....	.....	.....	5.00
279.00	.....	279.00	191.29	13.88	51.00	.....	.....	.....	343.88
1,281.33	$ 695.88	1,977.21	1,243.75	9.63	145.40	.....	.....	.....	2,132.24
730.50	.....	730.50	160.00	32.10	3.30	.....	.....	.....	765.90
155.00	.....	155.00	.....	5.00	73.00	.....	.....	.....	233.00
25.00	.....	25.00	1,154.80	.....	5.00	.....	.....	.....	30.00
585.16	.....	585.16	141.75	.....	35.00	.....	.....	.....	620.16
.....	.....	.....	338.16	.....	100.00	.....	.....	.....	100.00
388.00	.....	388.00	274.65	.....	14.00	.....	$ 3.45	.....	405.45
196.00	.....	196.00	184.36	2.00	90.00	.....	.....	.....	288.00
988.00	.....	988.00	161.78	.....	25.00	.....	12.00	.....	1,025.00
68.75	.....	68.75	68.75	.....	.....	.....	.....	.....	68.75
192.00	.....	192.00	100.00	.....	36.00	.....	30.00	.....	258.00
422.80	.....	422.80	164.45	.....	21.85	.....	.....	.....	444.65
832.50	.....	832.50	915.04	.....	19.00	.....	.....	.....	851.50
142.70	.....	142.70	54.00	.....	19.00	$ 100.00	.....	.....	261.70
1,693.41	.....	1,693.41	1,137.67	144.12	154.50	.....	.....	.....	1,992.03
158.00	.....	158.00	252.00	.....	.....	.....	.....	.....	158.00
8,814.03	695.88	9,509.91	6,996.93	213.49	847.71	100.00	45.45	.....	10,716.56
10,041.52	.....	10,041.52	7,267.24	192.37	908.42	85.79	8.35	.....	11,236.45
47,714.36	1,812.50	49,526.86	37,104.77	178.83	3,160.92	20.22	82.00	.....	52,968.83
50,379.32	4,275.00	54,654.32	34,546.03	224.81	3,672.85	1,894.65	.....	.....	60,446.63
35,730.95	1,178.00	36,908.95	23,756.02	34.16	1,142.88	.....	26.50	.....	38,112.49
34,673.94	1,200.00	35,873.94	28,574.99	230.86	2,456.03	1,633.17	40.00	.....	40,234.00
30,768.08	.....	30,768.08	22,563.85	80.63	2,688.35	3,008.42	.....	.....	36,545.48
29,940.15	.....	29,940.15	26,564.29	98.63	3,188.98	487.78	24.85	.....	33,740.39
8,246.48	.....	8,246.48	6,603.18	127.70	657.40	.....	.....	.....	9,031.58
40,551.04	2,000.00	42,551.04	28,397.83	288.27	2,950.70	250.00	.....	.....	46,040.01
76,514.41	8,586.72	85,101.13	51,009.31	270.66	4,757.04	628.52	.....	$ 200.00	90,957.35
22,419.86	.....	22,419.86	14,295.52	246.97	1,190.29	936.12	.....	.....	24,793.24
20,447.86	1,281.69	21,729.55	15,929.81	59.53	2,122.22	430.00	43.00	.....	24,384.30
83,236.78	7,033.36	90,270.14	67,523.00	423.51	7,784.00	14,073.00	160.00	100.00	112,810.65
55,890.67	3,405.42	59,296.09	43,836.82	388.68	3,718.70	1,414.08	.....	.....	64,817.55
18,152.33	.....	18,152.33	11,309.74	203.52	1,883.88	317.00	.....	.....	20,556.73
24,420.02	100.00	24,520.02	15,122.48	179.97	1,727.69	775.00	40.00	.....	27,242.68
9,173.89	596.69	9,770.58	7,405.73	203.15	723.30	740.75	.....	.....	11,437.78
15,155.34	.....	15,155.34	10,284.84	117.75	1,537.10	672.00	34.10	.....	17,516.29
613,457.00	31,469.38	644,926.38	452,095.45	3,550.00	46,270.75	27,366.50	458.80	300.00	722,872.43
44,289.00	5,240.29	49,529.29	38,046.77	61.00	2,234.04	1,508.50	28.67	.....	53,361.50
18,067.87	166.72	18,234.59	15,753.15	77.65	101.30	1,072.70	.....	.....	19,486.24
17,306.29	2,166.72	19,473.01	16,660.62	102.20	1,630.78	541.66	.....	50.00	21,797.65
19,233.16	2,083.38	21,316.54	18,074.83	95.57	1,388.93	259.25	.....	.....	23,060.29
25,082.29	66.64	25,148.93	14,960.91	125.50	869.13	516.66	15.90	.....	26,676.12
2,618.52	185.00	2,803.52	2,617.11	86.00	42.38	.....	.....	.....	2,931.90
20,602.32	1,350.00	21,952.32	14,104.25	216.02	317.50	109.00	.....	111.00	22,705.84
6,641.32	2,665.06	9,306.38	5,449.44	26.06	282.87	1,393.29	.....	.....	11,008.60
8,039.23	1,166.69	9,205.92	3,484.02	15.00	104.00	.....	6.25	.....	9,331.17
2,759.49	.....	2,759.49	1,477.02	29.96	72.75	.....	.....	.....	2,862.20
14,969.10	1,500.00	16,469.10	14,236.37	50.88	254.25	.....	18.30	25.00	16,817.53
13,855.90	.....	13,855.90	10,083.54	119.82	57.50	212.71	14.38	.....	14,260.31
16,396.55	675.00	17,071.55	11,392.96	70.56	584.50	.....	.....	.....	17,726.61
4,768.50	.....	4,768.50	5,986.32	.....	203.85	.....	.....	.....	4,972.35
10,409.63	1,869.36	12,278.99	12,251.86	314.97	635.25	186.00	.....	.....	13,415.21
23,263.08	3,200.00	26,463.08	18,709.29	31.70	713.51	.....	.....	.....	27,208.29
33,531.56	5,450.00	38,981.56	31,683.77	50.53	3,966.94	261.00	55.64	96.03	43,411.70
16,602.23	.....	16,602.23	12,544.28	25.00	666.25	656.16	.....	.....	17,949.64
41,797.28	3,133.35	44,930.63	28,223.07	237.11	3,103.40	.....	.....	.....	48,271.14
11,412.36	2,166.69	13,579.05	13,476.48	82.09	857.00	.....	.....	.....	14,518.14
.....	.....	.....	63.00	.....	.....	.....	.....	.....	.....
351,645.68	33,084.90	384,730.58	289,279.06	1,817.62	18,086.13	6,716.93	139.14	282.03	411,772.43
44,954.65	406.29	45,360.94	29,590.92	83.67	2,981.37	1,180.38	74.51	.....	49,880.87
24,484.01	.....	24,484.01	14,903.78	43.62	2,704.55	115.00	11.82	.....	27,359.00
21,815.34	.....	21,815.34	7,883.27	86.88	841.60	.....	11.05	.....	22,754.87
75.00	.....	75.00	172.84	.....	.....	.....	.....	.....	75.00
26,211.18	1,896.72	28,107.90	18,606.70	168.10	1,644.79	15.00	22.50	.....	29,958.29
19,937.50	62.50	20,000.00	11,042.04	.....	1,448.31	87.50	10.65	.....	21,546.46

FINANCIAL CONFERENCE REPO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSI

Henrietta Gib

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Total	5/12 of 1948 Giving on Appro.	Student	Youth	Children	Total o Appropria 1949 5-month p
South Central (Continued):								
*Louisiana	$ 28,926.42	$ 3,564.54	$ 32,490.96	$ 26,059.84	.....	$ 714.99	$ 41.59	$ 33,24
Missouri	880.00	.....	880.00	10,904.26	.....	.....	.....	88
*Nebraska	30,099.87	1,619.46	31,719.33	30,547.74	$ 7.25	447.92	171.44	32,34
*New Mexico	6,677.41	50.00	6,727.41	4,723.16	.....	.....	5.00	6,73
North Arkansas	7,369.00	1,200.00	8,569.00	15,498.79	.....	20.50	20.77	8,61
*North Texas	23,325.00	1,750.00	25,075.00	24,327.29	.....	500.00	75.00	25,65
*Northwest Texas	17,986.71	1,698.28	19,684.99	19,719.23	.....	.....	65.85	19,75
*St. Louis	17,299.22	1,832.26	19,131.48	18,991.76	.....	277.73	134.22	19,54
*Rio Grande	442.63	.....	442.63	262.69	.....	27.00	15.98	48
*Southwest Missouri	24,998.09	2,086.57	27,084.66	20,504.87	.....	268.41	134.15	27,48
Southwest Texas	20,823.09	2,153.26	22,976.35	26,368.58	.....	1,346.50	96.37	24,41
*Texas	38,008.86	3,779.14	41,788.00	38,297.54	.....	.....	268.49	42,05
West Oklahoma	17,286.61	1,685.00	18,971.61	22,686.54	.....	909.40	51.74	19,93
Total	358,449.18	33,211.96	391,661.14	392,164.95	7.25	7,517.36	1,799.16	400,98
Southeastern:								
*Alabama	25,075.44	2,007.56	27,083.00	24,780.01	.....	480.00	113.18	27,67
Florida	36,228.70	2,344.46	38,573.16	41,652.12	.....	1,616.16	72.55	40,26
Holston	12,592.18	2,849.93	15,442.11	25,468.54	.....	1,859.36	109.89	17,41
Kentucky	9,734.80	1,572.05	11,306.85	16,426.17	.....	377.31	58.03	11,74
Louisville	13,810.28	1,886.09	15,696.37	17,552.39	.....	701.95	81.56	16,47
*Memphis	18,067.82	3,610.48	21,678.30	20,545.61	.....	.....	.....	21,67
*Mississippi	19,287.00	2,622.80	21,909.80	19,168.39	7.65	1,127.12	52.75	23,09
*North Alabama	28,895.29	3,564.71	32,460.00	31,409.99	.....	1,272.55	103.16	33,83
North Carolina	30,850.76	4,173.09	35,023.85	37,056.32	.....	1,719.79	139.94	36,88
*North Georgia	28,570.71	6,487.42	35,058.13	35,257.42	.....	920.00	264.03	36,24
*North Mississippi	14,258.54	1,375.59	15,634.13	15,218.91	.....	628.54	67.84	16,33
South Carolina	31,664.18	2,798.94	34,463.12	37,599.76	8.00	837.40	133.84	35,44
*South Georgia	34,328.19	3,001.85	37,330.04	34,663.26	.....	730.22	157.45	38,21
*Tennessee	19,892.53	3,004.76	22,897.29	21,942.37	.....	535.99	75.93	23,50
Virginia	40,324.79	1,834.71	42,159.50	61,551.89	.....	1,683.74	29.76	43,87
*Western North Carolina	34,606.03	5,050.99	39,657.02	39,966.67	.....	927.34	70.56	40,65
Total	398,187.24	48,185.43	446,372.67	480,259.82	15.65	15,417.47	1,530.47	463,33
Western:								
*Alaska Mission	197.08	.....	197.08	168.23	.....	.....	.....	19
*California Oriental Mission	100.00	.....	100.00	.....	.....	.....	.....	10
*California-Nevada	25,306.98	1,167.00	26,473.98	24,224.62	.....	7.82	117.15	26,59
*Colorado	13,771.35	1,649.66	15,421.01	12,489.48	.....	124.65	134.27	15,67
Hawaii	45.50	.....	45.50	582.08	.....	.....	.....	4
*Idaho	4,617.50	400.00	5,017.50	4,906.14	.....	21.50	12.09	5,08
Latin American Provisional	.....	.....	.....	41.67	.....	.....	.....	.....
Montana	3,039.60	294.40	3,334.00	4,862.95	.....	54.40	63.08	3,45
*Japanese Provisional	.....	.....	.....	.....	.....	27.65	.....	2
*Oregon	11,833.75	984.53	12,818.28	12,512.48	.....	373.63	46.30	13,23
Pacific Northwest	16,707.57	690.78	17,398.35	19,042.71	.....	448.48	188.99	18,03
Southern California-Arizona	57,794.05	3,884.78	61,678.83	65,074.33	.....	1,817.86	395.21	63,89
*Utah Mission	718.22	20.85	739.07	714.00	.....	52.71	25.50	81
*Wyoming State	1,875.00	150.00	2,025.00	2,009.79	.....	15.00	15.00	2,04
Total	136,006.60	9,242.00	145,248.60	146,628.48	.....	2,943.70	997.59	149,18
Total from Conferences	1,843,140.90	137,524.10	1,980,665.00	2,019,283.45	68.32	60,162.23	11,782.38	2,052,61
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowment and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	$1,843,140.90	$137,524.10	$1,980,665.00	$2,019,283.45	$68.32	$60,162.23	$11,782.38	$2,052,6

* Indicates conferences whose giving on appropriations for the first 5 months of 1949 has reached five-twelfths of their total giving on appropriati the year 1948.

FOR FIVE-MONTH PERIOD—1949

ND CHURCH EXTENSION—THE METHODIST CHURCH

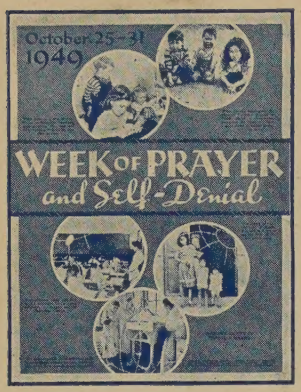
reasurer

DIVISION OF TOTAL RECEIPTS

General propriations	Conference Work	Total on Appropriations 1949 5-month period	Total on Appropriations 1948	Week of Prayer (Including W. S. G.)	Cash for Supply Work (Including W. S. G.)	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
33,247.54		$ 33,247.54	$ 16,878.58	$ 307.43	$ 4,862.82				$ 38,417.79
880.00		880.00	6,987.91						880.00
30,945.94	$ 1,400.00	32,345.94	22,106.66	226.38	3,630.31	$ 1,391.93	$ 31.40	$ 12.00	37,637.96
6,732.41		6,732.41	2,980.34		1,196.65		5.80		7,934.86
8,610.27		8,610.27	10,152.37	86.90	716.25	535.75	10.60		9,959.77
25,650.00		25,650.00	12,502.50		1,970.74		13.55		27,634.29
19,750.84		19,750.84	12,977.36	84.55	1,829.55	80.00			21,744.94
19,543.43		19,543.43	10,457.63	33.76	2,953.00	125.00	11.50		22,666.69
485.61		485.61	163.12		10.00				495.61
27,487.22		27,487.22	14,898.77	54.93	2,049.64	55.00	13.90		29,660.69
24,419.22		24,419.22	15,841.26	358.74	3,696.63	375.00			28,849.59
42,056.49		42,056.49	21,276.67	121.66	4,669.60	200.00			47,047.75
19,932.75		19,932.75	13,462.23	86.91	1,061.39	668.85	14.46		21,764.36
397,219.40	3,765.51	400,984.91	242,884.95	1,943.53	38,267.20	4,829.41	231.74	12.00	446,268.79
27,676.18		27,676.18	12,051.55	130.15	991.49	727.00		10.00	29,534.82
40,261.87		40,261.87	29,938.27		3,052.68	1,340.00	55.00		44,709.55
17,411.36		17,411.36	14,113.46		2,425.09	5,800.00			25,636.45
11,742.19		11,742.19	10,694.91	78.90	1,960.53	30.00			13,811.62
16,479.88		16,479.88	10,584.18	46.56	1,178.54	142.84			17,847.82
21,678.30		21,678.30	11,365.00		1,270.91	25.00			22,974.21
23,097.32		23,097.32	12,604.59	31.70	2,337.50	314.74	12.50		25,793.76
33,835.71		33,835.71	20,740.39	5.00	4,247.52		40.52		38,128.75
36,883.58		36,883.58	23,226.28		4,127.28	44.50		200.00	41,255.36
36,242.16		36,242.16	21,337.68		2,776.02	1,501.82	250.00		40,770.00
16,330.51		16,330.51	11,637.63		1,618.74	25.00			17,974.25
35,442.36		35,442.36	22,710.23		2,324.31	340.00	26.05	240.00	38,372.72
38,217.71		38,217.71	20,507.10	123.07	2,546.24	4,937.74	45.17		45,869.93
20,709.21	2,800.00	23,509.21	10,623.39	97.75	713.99	700.00			25,020.95
43,873.00		43,873.00	33,406.24	864.23	902.06	225.00			45,864.29
40,654.92		40,654.92	26,098.74	448.57	6,205.34	10,000.00			57,308.83
460,536.26	2,800.00	463,336.26	291,639.64	1,825.93	38,678.24	26,153.64	429.24	450.00	530,873.31
197.08		197.08	122.25						197.08
100.00		100.00							100.00
26,298.95	300.00	26,598.95	19,353.14	150.83	1,826.74	1,270.00	47.50		29,894.02
14,279.93	1,400.00	15,679.93	6,344.64	209.94	1,500.71	1,397.67			18,788.25
45.50		45.50							45.50
5,051.09		5,051.09	3,357.09	19.65	273.00		3.41		5,347.15
			75.00						
3,138.98	312.50	3,451.48	4,446.88		456.65				3,908.13
27.65		27.65							27.65
12,988.21	250.00	13,238.21	8,626.84	143.47	294.08	712.00			14,387.76
15,827.12	2,208.70	18,035.82	13,181.98	88.50	2,393.49	434.89	12.50		20,965.20
53,958.54	9,933.36	63,891.90	57,892.42		5,063.79	9,133.05	75.00	10,245.28	88,409.02
817.28		817.28	486.65	1.00	196.94		2.00		1,017.22
2,055.00		2,055.00	1,028.50		5.00				2,060.00
134,785.33	14,404.56	149,189.89	114,915.39	613.39	12,010.40	12,947.61	140.41	10,245.28	185,146.98
1,966,457.70	86,220.23	2,052,677.93	1,397,811.42	9,963.96	154,160.43	78,114.09	1,444.78	11,289.31	2,307,650.50
18,076.95		18,076.95	18,657.12						18,076.95
491.56		491.56	393.85						491.56
1,770.05		1,770.05	2,160.00						1,770.05
5,225.28		5,225.28	4,053.65						5,225.28
2,814.10		2,814.10	3,050.52						2,814.10
28,377.94		28,377.94	28,315.14						
1,994,835.64	$86,220.23	$2,081,055.87	$1,426,126.56	$9,963.96	$154,160.43	$78,114.09	$1,444.78	$11,289.31	$2,336,028.44

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1949



Poster. 5 cents.

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Leaders' Handbook. Contains information on the centers of work which will receive Week-of-Prayer money. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "The Work That I Do Shall Ye Do Also." 2 cents; 25 for 35 cents.

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Japan Begins Again. By William C. Kerr. $1.00.

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Missions at the Grass Roots. By William P. Shriver. $1.00.

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Theme: We the Peoples of the Ecumenical Church

We the Peoples of the Ecumenical Church. By Winnifred Wygal. 60 cents.

A Guide on "We the Peoples of the Ecumenical Church." By Winnifred Wygal. 15 cents.

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Women of Scripture. By Arthur Bruce Moss. 60 cents.

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September, 1949, through August, 1950

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Toshio and Tama: Children of the New Japan. by Anne M. Halladay. Primary. Illustrated by Sugimoto. Paper, $1.00.

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